MADURAI KAMARAJ UNIVERSITY

(University with Potential for Excellence)



B.A.
SOCIAL WORK
SECOND YEAR

SOCIOLOGY FOR SOCIAL WORKERS

DISTANCE EDUCATION

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Unit – I: Sociology: Definition and Meaning, Its relationship with other Social Sciences, Concept and Meaning: Society, Community, Social Group, Association, and Institution.

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1.1. INTRODUCTION

From womb to tomb man lives in constant association with others of his species. He is, at birth a plastic, pliable, biological entity, which is constantly moulded and shaped into a person, with meanings, interests, wishes and attitudes by association with other persons. The patterns of this association are group patterns. In other words, man is born a biological individual, who acquires social nature and becomes a person. Men have always reflected upon the societies in which

they live. To study the relationship between men and societies, a new science of society was created in the 19th century called sociology, is the science of social life of man and his society.

1.2. OBJECTIVES

After reading this unit, you will be able to

- understand the meaning of sociology
- identify the inter-dependence of sociology with other disciplines
- describe the basic concepts with its meaning, characteristics and functions
- differentiate between basic sociological terminology from its related other terminologies.

1.3. MEANING OF SOCIOLOGY

Man's behavior in society is determined mainly by two forces- physical and social, which he has been trying to understand and control from time immemorial. Sociology is the study of man's behavior in groups or of the interaction among human beings, of social relationship and the process by which human group activity takes place. The word "sociology" is derived from the Latin word 'Societus' meaning 'Society' and the Greek word 'logos' meaning 'study' or 'science'. The etymological meaning of 'sociology' is thus 'the science of society'.

The term 'Sociology' was coined by Auguste comte in his work "Positive philosophy" published in 1838. The teaching of sociology as a separate discipline started in 1876 in the United States, in 1889 in France, in 1907 in Great Britain, after World War I in Poland and India, in 1925 in Egypt and Mexico and in 1947 in Sweden.

Sociology is the youngest of all the Social Sciences. The word *Sociology* is derived from the Latin word '*societus*' meaning 'society' and the Greek word '*logos*' meaning 'study or science'. The etymological meaning of 'sociology' is

thus the 'science of society'. Sociology is the study of man's behavior in groups or of the inter-action among human beings, of social relationships and the processes by which human group activity takes place.

Sociology is the scientific study of human society and social behavior. The subject matter of sociology is huge, complex and varied. The basic insight of sociology is that human behavior is largely shaped by the groups to which people belong and by the social interaction that take place within those groups. The main focus of sociology is the group, not the individual. The sociologist is mainly interested in the interaction between people- the ways in which people act towards, respond to, and influence one another.

Sociology is distinguished by two characteristics: First, by its approach to phenomena – the approach of science, and second, by its subject matter i.e human interaction. In brief, Sociology is the scientific study of human interaction.

Sociology, does not, however study everything that happens in society or under social conditions. For example, sociologists study religion only in-so-far as it affects social relationship, i.e., the relationship of man to man, of one group to another, or of one group to the whole society.

While dealing with the elements of "human relationship" in diverse fields covered by various social sciences, sociology seeks to discover the inter-relationship of human activities in the fields-familial, education, economic, political or religious. The basic assumption on which the sociologists proceed is that what happens in any of these fields affect others. In other words, sociology is concerned the 'whole' of human society, and not with the 'parts' which make up the 'whole'.

1.4. DEFINITIONS OF SOCIOLOGY

Sociology has been defined in a number of ways by different sociologists. No single definition has yet been accepted as completely satisfactory. In fact, there are as many definitions of sociology as there are sociologists. For our purpose of study a few definitions may be cited here.

Augustus Comte: The founding father of Sociology defines sociology as the science of social phenomena "subject to natural and invariable laws, the discovery of which is the object of investigation".

Harry M. Johnson opines that "sociology is the science that deals with social groups".

Small defines sociology as "the science of social relations".

Ogburn and Nimkoff define sociology as "the scientific study of social life".

Henry Fairchild defines sociology as "the study of man and his human environment in their relations to each other".

Alex Inkeles says, "Sociology is the study of systems of social action and of their interrelations".

Morris Ginsberg: Of the various definitions of sociology the one given by Morris Ginsberg seems to be more satisfactory and comprehensive. He defines sociology in the following way: "In the broadest sense, sociology is the study of human interactions and inter-relations, their conditions and consequences".

The common idea underlying all the definitions mentioned above is that sociology is concerned with man, his social relations and his society.

1.5. ITS RELATIONSHIP WITH OTHER SOCIAL SCIENCES

Sociology endeavours to study the social life as a whole. But the social life is so complex that it is impossible to isolate social problems from the whole range of human experiences. The life of man is many-sided. There is an economic aspect, legal aspect, an aesthetic aspect, a religious aspect, a political aspect and so forth. Sociology, therefore, can understand social life as a whole by taking help from other social sciences which study exclusively one or the other aspects of human activity. Sociology, in order to understand a particular society, has to take stock of the economic, political, cultural, geographical environments, language, religion, morals, law and finally inter-action with the rest of the world. That

clearly shows that Sociology cannot have an existence independent of other social sciences.

1.5.1. SOCIOLOGY AND HISTORY

Sociology and History are so intimately related to each other.

History is the record of the life of societies of men, of the changes which the societies have gone through, of the ideas which have determined the actions of these societies and of the material conditions which have helped or hindered their development.

Sociology is concerned with the study of the historical development of the societies. It studies the various stages of life, modes of living, customs, manners and their expression in the form of social institutions.

Sociology has thus to depend upon 'History' for its material. History supplies facts which are interpreted and coordinated by the sociologists. In the same way, sociology gives the social background for the study of history. The study of history would be meaningless without appreciation of social significance. If history is useful to understand the present and to serve as a guide for the future, sociological interpretation of facts is absolutely essential. So, it is said, "History is past Sociology and Sociology is present History".

But there are differences between them.

Sociology is interested in the study of the present social phenomenon with all their complexity. History deals with the past events of man. It is silent regarding the present.

Sociology is relatively a young social science. It is not even two centuries old. History is an age-old social science. It is has a long story of 2000years or even more.

Sociology is an analytical science. History is a descriptive science.

Sociology is abstract in nature. History is concrete. There is much in history that has no direct relation to Sociology, while there is much in Sociology which is not in history. The primary interest of the sociologist is to find the general laws of the society, and that of the historian to narrate the historical events in their chronological order.

Sociology is a generalizing science. Sociology seeks to establish generalizations after a careful study of the social phenomena. History is an individuating science. History rarely makes generalizations. It seeks to establish the sequence in which event occurred.

Sociology follows the sociological approach. It studies human events from the sociological point of view. i.e. from the view point of social relationships involved. History studies human events in accordance with the time order. Its approach is historical. For example, the historians would describe a war, all the circumstances accompanied with it, while sociologists would try to understand a war as a social phenomenon. They will study its impact on the lives of the people, their social institutions etc.,

1.5.2. SOCIOLOGY AND POLITICAL SCIENCE

Sociology and Political science have much in common.

Political Science deals with the political activities of man. Political Science is concerned with the state. It studies social groups organized under the sovereignty of the state. It studies man as a ruler and being ruled.

Without the social background the study of political science will be incomplete. The forms of government, the nature of governmental organs, the laws and sphere of the state activity are determined by the social process.

Sociology also depends on political science for its conclusions. It studies state as one of the human associations. The special study of political life of the society is indispensible for the complete study of the society as a whole.

There are some common topics of interest for both sociologists and political scientists. Such topics as war, mass movements, revolutions, government control, public opinion, propaganda, leadership, elections, voting, political minorities, social legislations like civil code and the like may be cited here as examples.

Many of the social problems are also deep political problems. Communal riots, racial tensions, caste conflicts etc., are problems that have political as well as social implications. It has become quite common to use political instruments to solve such social problems like beggary, unemployment, prostitution, poverty, crime etc.,

<u>However, they are also differences between them</u>

The Scope of Sociology is wider than that of Political Science. Political science studies the state and government only, whereas sociology studies all the social institutions.

Sociology deals with social man, Political science deals with political man. Sociology deals with man in all his associated processes, while Political Science is concerned with only one form of human association.

Sociology is a general science; Political Science is a special science because political organization is a special kind of social organization.

Sociology is the study of both organized and unorganized communities. Political Science deals with organized communities only.

Sociology deals with unconscious activities also. But Political Science deals with only conscious activities of man.

The approach of Sociology is different from the approach of Political Science. Political Science starts with the assumption that man is a political being, whereas Sociology tries to explain how and why man became a political being.

1.5.3. SOCIOLOGY AND ANTHROPOLOGY

Sociology and Anthropology have certain similarities

Anthropology is derived from two Greek words '*Anthropos*' meaning 'man' and '*logos*' meaning 'study'. Anthropology is the study of man as such, that is, a study of the development of human race.

Anthropology devotes its attention entirely to the study of man and his culture as they developed in times long past. Sociology studies the same phenomena as they exist at present.

Sociology depends on the material supplied by Anthropology. Sociology has to depend upon Anthropology to understand the present day social phenomena from our knowledge of the past.

In the same way, some of the conclusions drawn by sociologists have also helped the anthropologists. E.g. The conclusion regarding the existence of the primitive communism from the conception of private property in our modern society.

Sociological topics such as the origin of family, the beginning of marriage, private property, the genesis of religion etc., can better be understood in the light of anthropological knowledge.

Sociology has borrowed many concepts like cultural area, culture traits, interdependent traits, cultural lag, culture patterns, culture configuration etc., from socio-cultural anthropology.

Yet, they differ from each other in certain respects.

Anthropology is the study of the whole society. It studies its political and legal problems, family, organization, religion, art industries and occupations etc., The focus of Sociology is social interaction.

Anthropology studies cultures which are small and static while Sociology studies civilizations which are vast and dynamic. That is why Anthropology has developed faster and better than Sociology.

Anthropology is the study of man and his culture as they developed in times long past; while Sociology studies the same phenomena as they are in the present. Sociology studies the modern, civilized and complex societies. Anthropology concerns itself with the simple, uncivilized or primitive and non-literate societies.

Sociology is concerned with both social philosophy and social planning whereas Anthropology is not concerned with social planning. It does not make any suggestions for the future.

Sociology makes use of observation, interview, social survey, questionnaires and other methods and techniques in its investigations. Anthropologists directly go and live in the communities they study. They make use of direct observational interviews.

1.5.4 SOCIOLOGY AND ECONOMICS

Sociology is linked to Economics in certain aspects.

Economics is the study of mankind in ordinary business of life. It is the science of wealth in its three phases of production, distribution and consumption. Economics is concerned with material welfare of the human beings. It studies man as a wealth-getter and a wealth disposer.

Economic welfare is only a part of human welfare and it can be sought only with the proper knowledge of sociology and other social sciences. For instance, in order to solve the economic problems of unemployment, poverty, business cycle or inflation an economist has to take into consideration the social phenomena existing at the particular time.

In the same way, Sociology is influenced by Economics. Economic forces play a very important role in every aspect of our social life. Economic conditions have a determining influence over the social. The society, its structures, its organizations, its institutions, its strength, and weaknesses etc., are bound to affect the economic activities of its people.

Many of the problems of Sociology and Economics are common. The problems of population growth, environmental pollution, slum clearance, child and family welfare, and urbanization are as much economic as sociological which cannot be solved unless and until the social attitudes of the people are given the due consideration. The theories of socialism, communism, democracy and welfare state are nothing but the theories of social reorganization.

In spite of their interdependence, there are differences.

The field of Sociology is wider but the field of Economics is restricted only to the economic activities of man.

Sociology has a comprehensive viewpoint. An economist's primary concern is with all that is directly or indirectly related to the increase of material happiness of man, with the methods and techniques of production, distribution and consumption. But a sociologist, on the other hand, is primarily interested in the social aspects of economic activities rather than in the mechanism of production and distribution.

Economics is much older tnan Sociology. Sociology is a science of only recent growth whereas economics has attained and advanced degree of maturity.

Sociology is a general social science. Economics is a special social science.

Sociology is abstract in nature and less precise also. Social variables are very difficult to measure and to quantify. Economics is concrete in nature. It is more precise. Economic variables can be measured and quantified more easily and accurately.

1.5.5. SOCIOLOGY AND GEOGRAPHY

It has been realized from ancient times that Geography has a great impact on human society. There is a close relationship between physical conditions and social phenomena. Geographical environment consists of those conditions that nature provides for man. It includes the earth surface with all its physical features and natural resources, the distribution of land and water, mountain and plains,

minerals, plants and animals, the climate and all the earth and affect the life of man. There is a correspondence between physical conditions and modes of living. E.g. Inhabitants of tropical regions exhibit characteristic differences from those of temperate or of Arctic regions. There is interplay between climate and topography and the various aspects of the physical environment on the one side and the political and economic, technological and cultural phenomena on the other.

Yet, there are differences between the two.

It is not necessary that similar environments should produce similar cultures. E.g. We can see that in primitive societies different occupations being followed by different people in the same regional setting.

The geographical environments can never explain the rise of a civilization.

Many of the occupations of the modern man have no relation to the geographical environments.

As the social heritage grows the immediate geographical factors would assume a less determinant role in the interpretation of society.

1.5.6. SOCIOLOGY AND ETHICS

Ethics is a science of morality. It is concerned with the moral rightness or wrongness of human action.

Ethics and Sociology are intimated related to each other. Man is a social being. He acquires moral standards, notions of right or wrong as a member of a social group. It is the society which influences the mental and moral development of the individual and it is the individual who in return seeks to conform his actions to the moral standards of his social group.

Sociology is primarily concerned with the study of the social groups and it investigates into all aspects of human life – economic, political, religious, moral and cultural. Ethics throws light on the moral of the individuals and institutions.

But they differ in some essential aspects.

Sociology is a positive science, while Ethics is a normative science. Sociology studies institutions, customs and manners as they are or have been while Ethics looks upon them as they ought to be.

Sociology studies men and their social relations collectively while Ethics studies men individually as moral agents of the society.

Sociology is merely speculative and has no practical bearing on any field of social life. Ethics, on the other hand, has some practical bearing on our conduct. It seeks to formulate the rules of conduct which all people should observe.

Sociology employs mainly historical method in the investigation of its problems. Ethics, on the other hand, seeks to explain human conduct with reference to an end or ideal.

While Sociology is concerned with the study of progress of social groups from the point of view of time, Ethics is concerned with the progress of society from the point of view of morality.

1.5.7. SOCIOLOGY AND JURISPRUDENCE

Jurisprudence is the science of law. It is concerned with the study of the entire body of legal principles. Jurisprudence and Sociology are intimately related to each other. Sociology is the study of man in society. Law controls and regulates the actions of human beings in society.

But there is difference of approach of a sociologist and of a lawyer to the subject of law. A lawyer is concerned with the rules that men ought to obey. He is not interested in knowing how and to what extent these rules govern the behavior of ordinary citizens. A sociologist is interested in law as a social phenomenon. His chief concern is not with the rules themselves but with whether they are observed or not in what way.

1.5.8. SOCIOLOGY AND BIOLOGY

Biology is the science of man's biological development, his sexual, anatomical and personal peculiarities. It tells us how man's body and mind evolved, how his system reacts to the outside world and what part his physical constitution plays in the overall build up of his whole being.

Sociology is the study of human interaction and inter-relation. It is not possible to determine the modes and limits of man's social progress without being acquainted with his physical capacities and limitations. Human ecology is based upon biological ecology. Genetics, which is of major importance in Sociology is an important branch of Biology. In knowing the effects of heredity upon man's behavior much help is sought from biology. Knowledge of biology is also essential for understanding the problems concerned with marriage and family.

But there are differences between the two.

Biological principles should not be indiscriminately applied to sociology. Great confusion will result from the too facile application of biological categories to social facts, and in particular, a tendency to overemphasize the purely racial factors in social evolution or change.

1.5.9. SOCIOLOGY AND SOCIAL PSYCHOLOGY

Social Psychology deals with mental processes of man considered as a social being. It studies particularly the influence of group life on the mental development of individual, the effect of individual mind on the group, and the development of the mental life of the groups within themselves and in their relations with one another. Sociology studies the various kinds of groups which compose the society.

Social Psychology has to depend on Sociology to understand properly human nature and behavior as it is Sociology which provides the necessary material regarding the structure, organization and culture of societies to which individuals belong. The sociologists, in their turn, also have to draw up Social Psychology.

They recognize the importance among other things of psychological factors in understanding the changes in social structure. It is now generally assumed that a scientific study of social phenomenon must have a psychological basis. The improved understanding of human behavior will make the science of sociology more objective and realistic.

But there are important distinctions between these two.

Difference of subject-matter: Sociology is a study of the society as a whole while Social Psychology is merely the study of individuals in interaction as members of groups and of the effect of that interaction on them. The primary concern of the sociologists is group behavior, and that of the social psychologists is the behavior of the individual in the group situation.

Difference of attitudes: Sociology and Social Psychology deal with social life from different angles. The former studies society from the viewpoint of the community element while the latter from the viewpoint of psychological factors involved.

1.5.10. SOCIOLOGY AND PHILOSOPHY

Historically, Sociology has its closest relationship with Philosophy. Sociology was once called one of the branches of Philosophy i.e. at a time when philosophy was regarded as the mother of all the sciences. In the 19th c Psychology, and Sociology emerged out of Philosophy as independent sciences.

The word 'philosophy' is derived from Greek language and it literally means 'love of wisdom'. Philosophy is concerned with the task of acquiring knowledge regarding the causes and laws of all things.

Any science has a philosophy of its own in the sense it is committed to acquire knowledge relevant to its field in its own legitimate ways. Sociology is ever vigilant in the examination of the methods, concepts and arguments. This philosophical scrutiny is more urgently felt in sociology than in the natural sciences because of the very nature of sociology.

More than any other sciences, sociology raises to a greater extent philosophical problems in its studies. So, a sociologist is bound to consider the philosophical issues which are always in the background of sociological problems. For example, Marxism could invite and stimulate a lot of social research for it represents not only a sociological theory but also a 'philosophical world view' and a 'revolutionary doctrine'.

The study of society is inextricably mixed up with moral values. Because, the subject-matter of sociology is human behavior which is directed and guided by values on the one hand and impulses and interests, on the other. Thus, the sociologist is bound to study values and human valuations, as facts. To do this, he must have some knowledge of values in their own context, that is, in moral and social philosophy.

But there are differences between the two.

Philosophy is interested in ultimate realities and it will be more creative whereas Sociology will be more descriptive.

The approach of philosophical study is critical and axiological but the approach of sociology in the study of its subject matter is more factual.

1.6 BASIC CONCEPTS

There are certain words like society, community, association, institution, social organization, social system, folkways, mores, values, customs etc are often used in our study of society. These are not merely words, they are concepts. They carry some precise meaning. Every science has its own terms or concepts. These terms help the students of a science to understand it more clearly.

1.6.1 SOCIETY

The term 'Society' is the most fundamental one in sociology. But still it is one of the most vague and general concepts in the sociologist's vocabulary. The term 'Society' is derived from the Latin word 'socius', which means companionship or

friendship. Companionship means sociability. As George Simmel pointed out, it is this element of sociability which defines the true essence of society. It indicates that man always lives in the company of other people. 'Man is a social animal' said Aristotle centuries ago. Man needs society for his living, working, and enjoying life. Society has become an essential condition for human life to arise and to continue. Human life and society always go together.

1.6.1. A. DEFINITION OF SOCIETY

According to MacIver, "society is a system of usages and procedures, of authority and mutual aid, of many grouping and divisions, of controls of human behavior and of liberties. This ever-changing complex system, which we call society, is a web of social relationships".

According to C.H.Cooley, "Society is a complex of forms or processes each of which is living and growing by interaction with the others, the whole being so unified that what takes place in one part affects all the rest".

According to Ginsberg, "Society is a collection of individuals united by certain relations or modes of behavior which mark them off from others who do not enter into these relations or who differ from them in behavior"

According to Lapiere, "The term society refers not to group of people but to the complex pattern of the norms of interaction, that arise among and between them."

If we analyse the above mentioned definitions, it will appear that these fall under two types i) the functional definition which views society as a process and ii) the structural definition which view society as a structure. However, there is really no conflict between the two views of society, as a matter of fact, these two views complement each other.

1.6.1. B. PRE-REQUISITES OF SOCIETY

- Whenever we use the word society, it invariably carries three distinct connotations.
- It is self-perpetuating; for even when individual members are dead, society continue to exist.
- It is organized. In it, there is always some division of work and each organ must do its allotted work.
- Since society has to function, it is always guided by some accepted norms and values.
- In order to survive, society has certain conditions which must be met before people can be said to be living in one society.
- They must occupy a common territory.
- They must not only share this territory but also interact with one another.
- They must, to some extent, have a common culture and a shared sense of membership in the commitment of the same group.

1.6.1. C. ELEMENTS OF SOCIETY

One of the essential features of society is that it is universal and all pervasive. It rests on consciousness of the kind. Its major characteristics are as follows:

Likeness: Likeness is an essential prerequisite of society, as MacIver says, "Society means likeness". The sense of likeness was focused in early society on kinship and in modern societies, the conditions of social likeness have broadened out in the principle of nationality or one world.

Society is Social Relation which is Abstract: Society embodies the social relationship among the individuals. It means that it is not something which can be seen, observed, touched or scented but an abstract feeling which cement the fellow human beings with one another. Society is an abstract organization which prevails wherever there is existence of social relationships.

It is a Permanent Organisation: Society is entirely different from the temporary gatherings of the people or the crowd. It is a coherent organization. It is permanent. Society is not born with any temporary objective to achieve but its existence will be till this planet is inhabited by the human beings.

Difference: But the sense of likeness does not exclude diversity or variation. Society also implies differences and it depends on the latter as much as on likeness. A Society based exclusively on likeness and uniformity is bound to be loose in social ties. If people were all exactly alike, their social relationships would become very much limited. There would be little reciprocity, little give and take. All our social systems involve relationship in which differences complement one another. There are natural differences of aptitude, interest and capacity. These differences are necessary for society.

Inter-dependence: In addition to likeness, interdependence is another essential element to constitute society. Today not only countries, but also continents depend upon one another.

Co-operation: Co-operation is also essential to constitute society. Without co-operation no society can exist. Co-operation avoids mutual destructiveness and results in economy.

Conflict: Like co-operation, conflict is a major component of society. Conflict expresses itself in numerous ways and in various degrees. Direct conflict is when individuals or groups thwart or impede or destroy one another in an effort to attain some goals. Indirect conflict is when individuals or groups do not actually impede the efforts of one another but nevertheless seek to attain their ends in ways which obstruct the attainment of some ends by others.

Competition: Competition is impersonal conflict between individuals for the attainment of any object or objects which are limited in supply.

Accommodation and Assimilation: These two factors facilitate the functioning of the society.

Sociability in Society Essential: We cannot predict the notion of "Manless society". Man cannot live without society.

Society is not a group of people but a structure of their interactions and mutual relationships. It is an abstract organization, pattern or system. The true nature of society consists not in the external factors of inter-dependence or likeness but in the state of mind of the beings who compose society.

In short, society being the largest group comprises many smaller groups which comprise two or more people who 1) are aware of their common membership in a group and have a "we-feeling", 2) interact according to mutually accepted norms that define the expected behavior and differentiate member from non-members, 3) share a system of functional interdependence in a division of labour that facilitate the pursuits of the goals.

1.6.2. COMMUNITY

The term community has been very loosely, but sociologists have sought to give it a more exact connotation. The word "Community" has been derived from two Latin words: namely 'Com' and 'munis'. In English, 'com' means together and 'munis' means to serve. Thus community means to serve together. It means, the 'community' is an organization of human beings framed for the purpose of serving together. A community is a collection of interdependent people with residential ties to a particular locality. The territorial boundaries differentiate it from other groups, because most other groups are not tied to specific localities.

1.6.2. A. DEFINITIONS OF COMMUNITY

According to MacIver, "Community is a group of people who live together, who belong together, so that they share, not ties or that particular interest, but as a whole set of interests, wide enough and complete enough to include their lives." He included in 'Community' small aggregations, such as villages, and large ones, such as cities and tribes and nations.

According to Kingsley Davis, "Community is the smallest territorial group that can embrace all aspects of social life."

Defining community, Bogardus has written that "A community is a social group with some degree of 'we-feeling' and living in a given area"

According to Lundberg, "A community is a living population within a limited geographical area carrying on a common interest."

According to Talcott Parsons, "A community may be defined as a group or collection of groups that inhabit a delimited geographical area and whose members live together in such a way that they share the basic conditions of common life"

1.6.2. B. ELEMENTS OF COMMUNITY

Definite Locality: The first condition of the community is a definite locality, since without it, the relation between human beings cannot be established and the 'we-feeling' cannot evolve.

Groups of Human beings: Community is a group of human beings. It cannot even be imagined without a group of human beings.

Community sentiment: According to Sutherland, Woodward and Maxwell, " A community is a local area over which people are using the same language, conforming to the same mores, feeling more or less the same sentiments and acting upon the same attitudes." In this way, this community sentiment is extremely essential in the people belonging to a community.

Likeness: According to Green, "A community is a cluster of people, within a narrow territorial radius, who share a common way of life.

Permanency: A community is not transitory and temporary like a crowd as it is essentially a permanent life in a definite place.

Natural: Communities are not made or created by an act of will but are natural. An individual is born in a community. It is by virtue of community that he develops.

Particular Name: Every community has some particular name which is expressive of the individuality or personality of its locality.

1.6.3. SOCIAL GROUP

1.6.3. A. MEANING OF SOCIAL GROUP

Society consists of groups. Society starts with an aggregate of people. But the mere congregation of people in a physical area does not make them a social group. A social group exists when two or more people are in direct or indirect contact and communication. The members of the group stimulate and respond to one another in some meaningful way. This mutual stimulation and response of individuals and groups is social interaction. Society is rooted in social interaction. It represents the conditioned behavior of persons and groups. "Both society and culture are the product of social interaction".

Social interaction is the most elemental social phenomenon from which spring all other social phenomena. When interaction recurs often enough so that we can perceive a pattern of behavior, a social relation exists. Social relations may be friendly or unfriendly, intimate, non-intimate, inclusive or non-inclusive, specialized or non-specialised in character. The nature and character of social relationships underlie different forms of social groups such as primary and secondary groups, in-group and out-groups, organized and unorganized groups, formal and informal groups or organizations and so on.

1.6.3. B. DEFINITIONS OF SOCIAL GROUP

Harry M. Johnson says that "A social group is a system of social interaction"

Marshal Jones is of the opinion that a social group is 'two or more people between whom there is an established pattern of interaction'

R.M. MacIver and page define social group as 'any collection of human beings who are brought into social relationships with one another'.

Ogburn and Nimkoff: "whenever two or more individuals come together and influence one another, they may be said to constitute a social group"

Emory S.Bogardus defines social group as 'a number of persons, two or more, who has common objects of attention, who are stimulating to each other, who have common loyalty and participate in similar activities.

1.6.3. C. CHARACTERISTICS OF SOCIAL GROUPS

The main characteristics of social groups are as follows

Collection of Individuals: Social group consists of people. Without individuals there can be no group. We cannot have a group in the absence of people.

Interrelation of Members: In a group, members must have social relationship. Simply coming of people together does not form a group. Thus though it is a collection of people yet the members are either directly or indirectly related with each other.

Interaction among Members: Social interaction is the very basis of group life. Hence mere collection of individuals does not make a group. The members must have interaction. A social group, is in fact a system of social interaction. The limits of social groups are marked by the limits of social interaction.

Mutual Awareness: Group life involves mutual awareness. Group life involves mutual awareness. Group members are aware of one another and their behavior is determined by this mutual recognition. This may be due to what Giddings calls "the consciousness of kind"

We-feeling: 'We-feeling' refers to the tendency on the part of the members to identify themselves with the groups. It represents group unity. 'We-feeling' creates sympathy in and fosters co-operation among members. It helps group members to defend their interests collectively.

Group unity and Solidarity: Group members are tied by a sense of unity. The solidarity or integration of a group is largely dependent upon the frequency, the variety and the emotional quality of the interaction of its members.

Common interests: The interests and ideals of group are common. Groups are mostly formed or established for the fulfillment of certain interests. In fact, men not only join groups but form groups for the realization of their objectives or interests. Form of the groups differs depending upon the common interests of the group. Hence there are political groups, religious groups, economic groups, educational groups, racial groups, national groups and so on

Similar Behaviour: The members of group behave in more or less similar way for the pursuit of common interests. Social groups represent collective behavior.

Group norms: Every group has its own rules or norms which the members are supposed to follow. These norms may be in the form of customs, folkways, mores, traditions, conventions, laws etc. They may be written or unwritten norms or standards. Every group has its own ways and means of punishing or correcting those who go against the rules. The continued group-life of man practically becomes impossible without some norms.

Size of the Group: Every group involves an idea of size. Social groups vary in size. A group may be as small as that of dyad (two members' group e.g. husband and wife family) or as big as that of a particular party having lakhs of members. Size will have its own impact on the character of the group.

Groups are Dynamic: Social Groups are not static but dynamic. They are subject to change whether slow or rapid. Old members die and new members are born. Whether due to internal or external pressures or forces, groups undergo changes.

Stability: Groups are stable or unstable; permanent or temporary in character. Some groups like mob, crowd, audience, spectators group etc., are temporary and unstable. But many groups are relatively permanent and stable in character.

Influence on Personality: Social groups directly or indirectly shape the personality of members. They also provide opportunities for the expression of individuality.

1.6.4. ASSOCIATION

1.6.4. A. MEANING OF ASSOCIATION

The words association and institution are very commonly used in our daily talks. Sometimes these words are used interchangeably to mean one and the same. But these words are used in specific way in sociology.

Men have diverse needs, desires and interests and ends which demand their satisfaction. They have three ways of fulfilling their ends. Firstly, they may act independently, each in their own way without bothering about others. This is unsocial and has its limitations. Secondly, men may seek their ends through conflicts with one another. One may clash with another or others to snatch things or objects which one wants from others. Finally men may try to fulfill their ends through co-operation and mutual assistance. On the basis of this co-operative effort each individual will be contributing to the ends of his fellow-men. This co-operative pursuit has a reference to association. When group or collection of individuals organizes itself expressly for the purpose of pursuing certain of its interests together on a co-operative pursuit, an association is said to be born. Thus, Association as a Means of Pursuing Ends

1.6.4. B. DEFINITIONS OF ASSOCIATION

"By an association we mean any group of persons pursuing a common purpose by of course co-operative action extending beyond a social act or for this purpose agreeing together upon certain methods of procedure and lying down, in however a rudimentary form, rules of common action." -G.D.H Cole

"An association is usually working together of people who wish to achieve certain purposes" – Bogardus

"An association is an organization deliberately formed for the collective pursuit of same interest or set of interests, which its members share." – MacIver

"An association is a group of social beings related to one another by the fact that they possess or have instituted in common an organization with a view to securing a specific end or specific ends." - Ginsberg

According to Gillin and Gillin, " An association is a group of individuals united for a specific purpose of purposes or held together by recognized or sanctioned modes of procedure or behavior"

To sum up, it can be said that an association is a group of people organized for a particular purpose or a limited number of purposes. To constitute an association there must be, firstly, a group of people, secondly, these people must be 'an organized one' i.e there must be certain rules for their conduct in the groups; and thirdly, they must have a common purpose of a specific nature to pursue.

Men have several interests. Hence they establish different associations to fulfill them. Some examples of the different kinds of associations may be cited here

Political Association – The congress party, The B.J.P

Religious Association – The Ramakrishna Mission, The Arya Samaj

Students Association – The National Students Union of India (NSUI), The Akhil Bhartiya Vidyarthi Parishad (ABVP)

Labourers Association –All India Trade Union Congress, The Bharatiya Mazdoor Sangha

Professional Association – The Indian Bar Council, Indian Medical Association

Economic Association or Business Organisation – Chamber of Commerce

International Association – The Rotary club, Y.M.C.A, Y.W.C.A

1.6.4. C. ELEMENTS OF ASSOCIATION

It is a concrete form of organization: Association is a group of persons collected for some specific aim. It is, thus a concrete form of organization which can be seen, while at work. Thus 't is a concrete form of organization of human beings.

It is established: Like community, association does not glow spontaneously. It has no natural growth and it does not grow itself. Association are formed with certain aims and objects to be fulfilled. They are created by men to satisfy some motive or cause. Rules and regulations are formed to run a particular kind of association and the member of the association run it on the basis of those rules and regulations.

Its Aim is determined: No association is formed without any aim. First, there is the problem and the solution of which becomes the aim of the association formed to solve such problems. No association can maintain its identity without any distinct aim and object. The aim is the soul of the association.

Followers of rules and regulations are the only members: Every association floats on the ground of certain rules and regulations. It also contains 'code of conduct' for the members. Those who follow the rules and regulations provided for and participate in the pursuit of the aim of the association are only called as the member of it. Anyone acting contrary or disowning the obligations as members may be expelled from the membership, as per procedure framed for the purpose. It also becomes obligatory for every member to cooperate with others in the achievement of the goals of the association.

Its membership is voluntary: An association is not an essential organization like state or society. Neither it is natural organization in which every one's contribution can be asked for on natural grounds. Neither there is any common instinct among the persons based on common or unified ideology to become the members of a particular association.

But the membership of an association is voluntary. A person becomes the member because he wants it and only because he likes it and if he grows a feeling of dislike he is absolutely free to disown any such association.

1.6.5. INSTITUTION

1.6.5. A. MEANING OF INSTITUTION

The term Institution is widely used to describe practices that are regularly and continuously repeated, are sanctioned and maintained by social norms and have a major significance in the social structure. Like role, the term refers to established patterns of behavior but institution is regarded as a higher-order, more general unit that incorporates a plurality of roles. Thus a school, as a social institution, embraces pupil roles, teacher roles and managerial roles.

A social institution is complex. It is an integrated set of social norms organized around the preservation of a basic social value. Sociologists often reserve the term 'Institution' to describe normative systems that operate in five basic areas which may be designated as the primary institutions.

a) In determining kinship
b) In providing for the legitimate use of power
c) In regulating the distribution of goods and services
d) In transmitting knowledge from one generation to the next
e) In regulating our relations to the supernatural

As concepts, these five basic institutions are called family, government, economy, education and religion.

1.6.5. B. DEFINITIONS OF INSTITUTION

Ginsberg: Institution may be described as "recognized and established usages governing relations between individuals and groups"

MacIver and Page: Institutions may be defined "as the established forms or conditions of procedure characteristic of group activity."

Kingsley Davis: Institution can be defined as "a set of interwoven folkways, mores and laws built around one or more functions"

H.E.Barnes: Institutions represent " the social structure and the machinery through which human society organizes, directs and executes the multifarious activities required to satisfy human needs."

C.A.Ellwood: Institutions may be defined as "the habitual ways of living together which have been sanctioned, systematized and established by the authority of communities.

1.6.5. C. CHARACTERISTICS OF INSTITUTIONS

The main characteristics of social institutions may be described as follows

Social in Nature: Institutions come into being due to the collective activities of the people. They are essentially social in nature. After all, institutions are the products of the secular and repetitive forms of social relationships of the individuals.

Universality: Social institutions are ubiquitous. They exist in all societies and existed at all the stages of social development. The basic institutions like family, religion, property and some kind of political institutions are observed even in the tribal or primitive societies.

Institutions are standardized norms: An institution must be understood as standardized procedures and norms. They prescribe the way of doing things. They also prescribe rules and regulations that are to be followed. Marriage, as an institution, for example, governs the relations between the husband and wife.

Institutions as means of satisfying needs: Institutions are established by men themselves. They cater to the satisfaction of some basic and vital needs of man.

These basic needs are 1. The need for self-preservation 2. The need for self-perpetuation and 3. The need for self-expression

Institutions are the controlling mechanisms: Institutions like religion, morality, state, government, law, legislation, etc control thebehaviour of men. These mechanisms preserve the social order and give stability to it. Institutions are like wheels on which human society marches on towards the desired destination

Relatively permanent: Institutions normally do not undergo sudden or rapid changes. Changes take place slowly and gradually in them. Many institutions are rigid and enduring. They, in course of time, become the conservative elements in society. Ex. Caste, religion etc. But under the pressure of circumstances they also undergo changes.

Abstract in Nature: Institutions are not external, visible or tangible things. They are abstract. Thus marriage cannot be kept in a museum, religion cannot be rated or quantified; war cannot be weighed and law cannot be brought to the laboratory experiments and so on.

Oral and Written Traditions: Institutions may persist in the form of oral and/or written traditions. For the primitive societies they may be largely oral. But in modern complex societies they may be observed in written as well as unwritten forms. There may be written institutional forms like constitutions, sacred text books, syllabus, government orders, business contracts, examination system etc., relating to political, and religious, educational and economic institutions and so on.

Synthesizing Symbols: Institutions may have their own symbols: material or non-material. Ex. The state has flag emblem, national anthem as its symbols, religion may have its own symbols like crucifix, crescent, star, swastika; the school may have its own flag or school prayer, marriage may have its own wedding ring or mangala -sutra and so on.

Institutions are interrelated: Institutions, though diverse, are interrelated. Understanding of one institution requires the understanding of the other related institutions. The religious, moral, educational, political, economic and other types of institutions are essentially interlinked.

1.6.5. D. FUNCTIONS OF SOCIAL INSTITUTIONS

Institutions have great functional importance. Their main functions are as follows.

Institutions cater to the satisfaction of needs: Institutions contribute to the fulfillment of the fundamental human needs such as (i) the need for self-perpetuation, (ii) perpetuation, and (iii) self-expression. They provide and prescribe the ways and means of fulfilling them.

Institutions control human behavior: Institutions organize and regulate the system of social behavior. Through the institutions the unexpected, spontaneous, and irregular behavior of people is replaced by expected, patterned, systematic, regular and predictable behavior. Thus, the interpersonal relationships of the individuals are regulated by institutions. They make clear for the members what is allowed and what is not; what is desirable and what is undesirable. This is particularly true of the governmental institutions.

Institutions simplify actions for the individual: Since the institutions prescribe a particular way of behavior for the fulfillment of our basic needs, they save much of our energy and also time. They avoid confusion and uncertainties and contribute to a system and order in society.

Institutions assign roles and statuses to the individual: Institutionalization of the social behavior consist of the establishment of definite norms. These norms assign status positions and role-functions in connection with such behavior. Institutions such as family, marriage, education, property, division of labour, caste, religion, etc., provide some social standing for the individuals concerned.

Institutions contribute to unity and uniformity: Institutions which regulate the relations between individuals have largely been responsible for unity and uniformity that are found in a society.

Manifest functions of institutions: Every institution has two types of manifest functions – (i) the pursuit of its objectives or interests, and (ii) the preservation of its own internal cohesion so that it may survive. For example, the state must serve its citizens and protect its boundaries. At the same time, the state must escape the danger of internal revolution and external conquests.

The negative functions of institutions: Institutions may cause harmful effects also. They do not undergo changes easily and quickly even if the circumstances demand change. When they become too conservative they retard progress. They even hamper the growth of personalities of the people. Religion and caste can be mentioned here as examples to show how they often discourage people to do achievement s or adventures.

1.7. DISTINCTION BETWEEN SOCIETY AND COMMUNITY

Distinction between Society and Community	
Society	**Community**
• Society is a web of social relationship • Society is abstract • A definite geographical area is not necessary for society • There can be more than one community in a society • Community sentiment or a sense of unity is not essential in a society • In society the common objectives are extensive and	• Community consists of a group of individuals • Community is concrete • A definite geographical area is essential for a community • There cannot be more than one society in a community • Community sentiments is indispensable for a community • In a community, the common objectives are comparatively less extensive and coordinated.

coordinated • In a society, common interests and common objectives are not necessary	• In a community, a common agreement and interests and objectives is necessary.

1.8. DISTINCTION BETWEEN COMMUNITY AND ASSOCIATION

Distinction between Community and Association	
Community	**Association**
• Community comes into existence by itself • Membership of a community is compulsory • Community fulfills all the needs of its members • Community is comparatively more stable • Community is based upon an intimate community sentiment • Community does not have any property of its own. • Community has no legal status. • Functions are perfc rmed by customs and traditions in the community • Community is formed for common interests • Community employs an	• Association is voluntarily constituted • Membership of an association is voluntary. • An association has some definite objectives • Association is comparatively more unstable • An intimate community sentiment is not found in association • Association has its own property • Association has a legal status • Association has its own special rules, which maintain its harmony • Association is made for specific interests

association as means to the fulfillment of its special or specific need • Man is born in a community, and he also dies in the community • Workers are not indispensable for community	• In this way, association is a part of community. There can be many associations in one community • An individual takes part in an association because of particular interests • There are invariably some workers to perform the functions of an association

1.9. DISTINCTION BETWEEN ASSOCIATION AND INSTITUTION

Distinction between Association and Institution	
Association	**Institution**
• Concrete • Constituted • Comparatively temporary • Organized group • Comprised of human beings • Indicative of membership • Aims at other kinds of definite objectives • Based upon mutual co-operation • Has no specific structure • Laws formed after rational considerations	• Formless and abstract • Evolved • Permanent • Procedure of working • Comprised of laws and systems • Indicative of method of working • Aims at a method of primary needs. • Dependent upon human activities • Has a definite structure

• Observance of laws is limited • Definite Name	• Laws based upon racial customs and dogmas • Compulsory observance of laws. Membership remains • A symbol, not a name.

1.10 CHECK YOUR PROGRESS

1. Who coined the term sociology?

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2. Write any two definitions of Sociology.

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3. Define society.

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4. Write the etymological meaning of community.

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5. Give any two examples for Professional Association.

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6. Name the five basic Institutions in our society.

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1.11. LET US SUM UP

In this unit, we attempted to understand the meaning and definition of sociology. Also, we have explored the interrelationship of sociology with other disciplines. Then we described the meaning of basic concepts - society, community, association, social group and institution. Along with it, we have seen the characteristics and functions of the above mentioned basic concepts which helped us to understand them more clearly and thoroughly.

1.12. KEY WORDS

Sociology

Society

Community

Association

Social Groups

Institution

1.13. ANSWERS TO CHECK YOUR PROGRESS

1. Auguste Comte

2. Harry M. Johnson opines that "sociology is the science that deals with social groups".

Small defines sociology as "the science of social relations".

3. According to Ginsberg, "Society is a collection of individuals united by certain relations or modes of behavior which mark them off from others who do not enter into these relations or who differ from them in behavior"

4. The word "Community" has been derived from two Latin words: namely 'Com' and 'munis'. In English, 'com' means together and 'munis' means to serve. Thus community means to serve together. It means, the 'community' is an organization of human beings framed for the purpose of serving together.

5. The Indian Bar Council, Indian Medical Association

6. Family, Religion, Education, Economics and Government.

1.14. MODEL QUESTIONS

1. Define the following concepts:
 1.1 Sociology
 1.2 Community
 1.3 Association
 1.4 Social Groups
2. Expound the characteristics and functions of Institutions.
3. Identify and explain the inter-relationship and inter-dependence of sociology with other social sciences.
4. Differentiate between society and community.

Unit – II: Social Processes: Meaning, Types: Co-operation, Competition, Conflict, Accommodation, and Assimilation, Definition and Concept of Culture, Civilization, Customs, Folkways and Mores.

Structure

2.1 Introduction

2.2 Objectives

2.3 Meaning and Definition of Social Processes

2.4 Co-operation

- 2.4.1. Meaning of Co-operation
- 2.4.2. Definitions of Co-operation
- 2.4.3. Types of Co-operation

2.5 Competition

- 2.5.1 Meaning of Competition
- 2.5.2 Definitions of Competition
- 2.5.3 Types of Competition

2.6 Conflict

- 2.6.1. Meaning of Conflict
- 2.6.2 Nature of Conflict
- 2.6.3 Types of Conflict

2.7 Accommodation

- 2.7.1. Meaning of Accommodation
- 2.7.2. Definitions of Accommodation
- 2.7.3 Types of Accommodation
- 2.7.4 Methods of Accommodation

2.8 Assimilation

- 2.8.1. Meaning of Assimilation

2.8.2 Definitions of Assimilation
2.8.3 Elements of Assimilation
2.9 Meaning and Definitions of Culture
2.10 Meaning and Definitions of Civilization
2.11 Interdependence of culture and civilization
2.12 Difference between culture and civilization
2.13 Meaning and Definitions of Customs
2.13.1. Nature of Customs
2.13.2. Habits
2.13.3. Difference between Habits and Customs
2.14 Folkways
2.14.1. Meaning of Folkways
2.14.2. Definitions of Folkways
2.14.3. Nature of Folkways
2.15 Mores
2.15.1. Meaning of Mores
2.15.2. Definitions of Mores
2.15.3. Types of Mores
2.15.4. Characteristics of Mores
2.16 Check Your Progress
2.17 Let Us Sum Up
2.18 Key Words
2.19 Answers to Check Your Progress
2.20 Model Questions

2.1. INTRODUCTION

Human society has two aspects namely structural and functional. The structural aspects of society are the institutions. The functional aspects are the multifarious human relationship growing out of the fact that men live in groups; these are called social processes. Social processes are cooperation, competition, conflict, accommodation and assimilation.

2.2. OBJECTIVES

After reading this unit you will be able to

- understand the meaning of social processes
- discuss the various social processes of human society
- explain the meaning and types of each social process
- describe the prominent role of social processes to maintain social organization

2.3. MEANING AND DEFINITIONS OF SOCIAL PROCESSES

Social processes are fundamental to the life of community. Ratzenhofer one of the first to conceive of sociology as primarily the study of social processes maintained that human society should be viewed as "social process" by which he meant the totality of social relationships. Interaction is the basis of all social relationship and interaction is the persisting process of action and reaction. Society, as Ratzenhofer views, is a social process of reciprocal human relationships.

In each society, two types of processes remain active which either integrate or disintegrate the social organization. These are called associative or integrative and dissociative or disintegrative processes. The former tends to strengthen social ties and latter tends to weaken them. Cooperation, Accommodation and Assimilation are prominent among the integrative processes. Contrary to these, Competition, Conflict and Opposition are prominent among the disintegrative processes. The balance of these different processes is called social organization.

A social process, observed MacIver, in society is, "the manner in which the relations of the members of a group are brought together, acquire a certain distinctive character".

According to Gillin and Gillin, "By social processes we mean those ways of interaction which we can observe when individuals and groups meet and establish

system of relationships or what happens when changes disturb already existing modes of life".

2.4. COOPERATION

2.4.1. MEANING OF COOPERATION

'Cooperation' is one of most basic, pervasive and continuous social processes. It is the basis of social existence. Cooperation generally means working together for the pursuit of a common goal. The term 'Cooperation' is derived from the two Latin words: 'Co' meaning 'together' and 'operari' meaning 'to work'. Literally, cooperation means 'joint work' or 'working together for common rewards'.

2.4.2. DEFINITIONS OF COOPERATION

1. Merrill and Eldredge: 'Cooperation is a form of social interaction wherein two or more persons work together to gain a common end'.
2. A.W. Green: 'Cooperation is the continuous and common endeavour of two or more persons perform a task or to reach a goal that is commonly cherished.
3. Fairchild: 'Cooperation is the process by which the individuals or groups combine their effort, in a more or less organized way for the attainment of common objective'.
4. Cooperation is 'joint activity in pursuit of common goals or shared rewards'.

2.4.3. TYPES OF COOPERATION

Cooperation may be direct, or indirect, or it may be primary, secondary and tertiary in character.

1. Direct Cooperation: Here, the individuals involved do the identical function. E.g. Playing together, worshipping together, tilling the field together, taking out a cart from the mud etc., People do work in *company* with other members. Performance of a common task with joint efforts brings them social satisfaction.

2. Indirect Cooperation: In this case, people work individually for the attainment of a common end. People here do unlike tasks towards a similar end. This is based on the principle of division of labour and specialization. For example, farmers, spinners, weavers, dyers, tailors are different people engaged in different activities. But their end remains the same, that of producing clothes. The modern technological age requires specialization of skills and functions. Hence, it depends on cooperation.
3. Primary Cooperation: Primary cooperation is found in primary groups such as family neighborhood, friends' group, children's play group and so on. Here there is *an identity of ends*. Every member works for the betterment of all. The rewards for which everyone works are *shared,* or meant to be shared, with every other member in the group. Means and goals become one, for cooperation itself is a highly prized value.
4. Secondary Cooperation: Secondary cooperation is the characteristic feature of the modern civilized society and is found mainly in secondary groups. It is highly formalized and specialized. Cooperation is not itself a value; attitudes are more likely to be individualistic and calculating. Most members of the group feel some loyalty toward the group, but the welfare of the group is not their first consideration. Each performs his task, and thus helps others to perform their tasks, so that he can separately enjoy the fruits of his cooperation. Each may work in cooperation with other for his own wages, salaries, promotions, profits and in some cases power and prestige. Such kind of cooperation may be witnessed in political, economic, religious, commercial, educational and other groups.
5. Tertiary Cooperation: This cooperation is found in the interaction between the various big and small groups to meet a particular situation. Thus, when Russia and America to join together to defeat China in a war, or when a Congress Party joins hands with the Muslim League to win the poll against opposition parties, it is tertiary cooperation. In such a type of cooperation the attitudes of cooperating parties are purely opportunistic, the organization of their cooperation is both loose and fragile.

2.5. COMPETITION

2.5.1. MEANING OF COMPETITION

Competition is the most fundamental form of social struggle. It is a natural result of the universal struggle for existence. It is based on the fact that all people can never satisfy all their desires. Competition takes place whenever there is an insufficient supply of things that human beings commonly desire. Whenever, wherever commodities which people want are available in a limited supply, there is competition.

2.5.2. DEFINITIONS OF COMPETITION

1. Park and Burgess: "Competition is an interaction without social contract".
2. Biesanz: 'Competition is the striving of two or more persons for the same goal which is limited so that all cannot share'.
3. Competition may also be defined as "the process of seeking to monopolize a reward by surpassing all rivals.

2.5.3. TYPES/FORMS OF COMPETITION

1. Economic Competition: The most conscious form of competition is the economic one. In modern times, the struggle is usually one for a standard of living rather than for the bare means of existence. There is competition of jobs, positions, clients, etc., This competition goes on between individuals as well as between groups such as commercial and industrial establishments.
2. Social Competition: People always compete to get into higher status and position. Competition of this kind is mostly observed in 'open' societies. Wherever individual ability, merit, talent and capacities are recognized, competition for status is acute. Democratic nations encourage such competitions.
3. Political Competition: in the modern world competition for political power is always present. Political parties are always engaged in competition to secure power. Such a competition becomes apparent especially during elections.

Similarly, on the international level, there is a keen competition between nations.

4. Cultural Competition: Some sociologists have also spoken of cultural competition. It may take place between two or more cultural groups. Human history provides examples of such a competition. For example, there has always been a keen competition between cultures of the natives and invaders. Ex. Competition that prevailed between Sumerians and Akkadians, Aryans and Dravidians, the British and the Indians.

Competitions may also take place between racial groups such as the Blacks and the Whites, religious groups such as the Protestants and the Catholics, Hindus and Muslims, Muslims and Christians and so on.

2.6. CONFLICT

2.6.1. MEANING OF CONFLICT

Conflict is the anti-thesis of cooperation. When a competitive endeavour turns into a violent or a potentially violent strife among the concerned persons or groups to attain the same goal, the competitive situation gives way to conflicting situation.

According to Gillin and Gillin 'conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or the threat of violence'.

2.6.2. NATURE OF CONFLICT

1. Universal process: Like competition, conflict is a fundamental human and societal trait. Simmel maintained that a completely conflict-free, harmonious group is practically an impossibility.
2. Conscious process: Conflict is a conscious process. The persons taking part in it know each other
3. Determines status in society: While competition determines the position that an individual occupies in the community, e.g his ecological

relationship to others, conflict determines his place in society. i.e his status in society.

4. Intermittent process: Conflict is not a continuous process like that of competition. It arises suddenly although it is permanent, yet it disappears after some time. The main reason for this is that its base is emotional. Man acts due to some emotion or passion and after the passion is subsided, the conflict also subsides.

2.6.3. TYPES OF CONFLICT

1. War: War is practically universal in primitive life. Although war may be attributed to a deep rooted antagonistic impulse in man, it needs some definite objective to bring this attitude to the surface. In other words, the antagonistic impulse seems to reinforce a conflict engendered by material interests but also serves as a foundation for conflict.
2. Factional or Feudal Strife: This second type of conflict is an intra-group form of war. It is based on an alleged injustice done to one member, or family by another, which is regarded by the group as a threat to its unity.
3. Litigation: It is a conflict which assumes judicial form. It is a struggle waged by an individual, or group to protect rights to possessions. This is kind of conflict is more objective in nature.
4. Conflict of Impersonal Ideals: In the conflict of impersonal ideals, the struggle is differentiated from the personalities waging it. Because this type of conflict is carried on by individuals not for themselves but for an ideal, the struggle often assumes an extremely fierce and merciless character. For example, the communists and the capitalists carry on conflict to prove that their own system can bring in a better world order.
5. Other important forms of conflict are as follows:
 a. Direct conflict
 b. Indirect conflict
 c. Personal conflict
 d. Economic conflict

e. Racial conflict
f. Class conflict
g. Political confiict
h. Group conflict
i. Majority and Minority conflict
j. Religious conflict

Oppositional Processes: Competition and Conflict

Opposition and Cooperation occur in every society although their form and direction are culturally conditioned. Opposition may be defined as struggle against another or others for a commodity, goal or value. Cooperation is a joint venture with another or others for a commodity, goal or value. Opposition may be divided into competition and conflict.

Competition is a less violent form of opposition in which two or more persons or group struggle for some end or goal. Attention is focused on the reward or the goal rather than on the competitor. In Conflict, the person or group thwarts, injures, or destroys the opponent in order to secure a goal or reward. As competition becomes more personal, it shades into conflict – the more disruptive, disjunctive social process.

2.7. ACCOMMODATION

2.7.1. MEANING OF ACCOMMODATION

It is through this process that social order arises. Accommodation is essentially a process of adjustment. As viewed by Park and Burgess human social organization is fundamentally a result of an accommodation of conflicting elements. Each society consists of elements more or less in conflict with each other but unified, at least temporarily, by an arrangement which defines their roles and mutual relationships. A person cannot become a functioning member of his group, if he did not accommodate himself to its environment.

James Baldwin differentiated accommodation from the concept of adaptation. Adaptation, he stated, means adjustment which the individual achieves through the acquisition of behavior patterns transmitted to him socially and through adopting new ways of behaving.

In accommodation, the antagonism between conflicting elements is temporarily regulated and disappears as an overt action, even though it remains and many become active again, with a change in the situation. Accommodation arising out of conflict invariably results in a changed status of the contestants and in new order of things.

2.7.2. DEFINITIONS OF ACCOMMODATION

1. The famous psychologist, J.M. Baldwin was the first to use the concept of accommodation. According to him, the term denotes acquired changes in the behavior of individuals which help him to adjust to their environment.
2. Maclver says that "the term accommodation refers particularly to the process in which man attains a sense of harmony with his environment.
3. Lundberg is of the opinion that "the word accommodation has been used to designate the adjustments which people in groups make to relieve the fatigue and tensions of competition and conflict".
4. According to Ogburn and Nimkoff, "Accommodation is a term used by the sociologists to describe the adjustment of hostile individuals or groups".

2.7.3. TYPES OF ACCOMMODATION

Park and Burgess distinguished two major types of accommodation

1. This involves coming to terms with a new climate, type of soil etc., and is often referred to as acclimatization.
2. The second includes adjustments to a new social milieu, i.e. new folkways, mores and institutions and is usually called naturalization.

Accommodation in the sphere of personal relations, according to Simmel, tends to take on the form of subordination, super-ordination. The superiority and inferiority of persons and groups are never absolute and one sided.

In any normally functioning society, the various differentiated groups are largely accommodated. They are arranged in a kind of hierarchy in which the status of each group and individual is defined, accepted and generally recognized.

2.7.4. METHODS OF ACCOMMODATION

Accommodation may be brought about in many different ways and may assume various forms. Gillin and Gillin classified the diverse forms into the following

1. Yielding to Coercion
2. Arbitration and Conciliation
3. Conversion
4. Rationalization
5. Compromise
6. Toleration
7. Sublimation

2.8. ASSIMILATION

2.8.1. MEANING OF ASSIMILATION

Like accommodation it is also a form of social adjustment. But it is more permanent than accommodation. If person to person, person to group, or group to group relations were to remain at the level of accommodation only, there would not have been any fusion of groups and their cultures. Assimilation is concerned with the absorption and incorporation of the culture by another. Hence assimilation requires more fundamental changes than accommodation. When the process of assimilation takes place, the people in two distinct groups do not just compromise with each other, they become almost indistinguishable.

2.8.2. DEFINITIONS OF ASSIMILATION

According to Young and Mack: "Assimilation is the fusion or blending of two previously distinct groups into one".

Bogardus: "Assimilation is the 'social process whereby attitudes of many persons are united, and thus develop into a united group"

Ogburn and Nimkoff: "Assimilation is the process whereby individuals or groups once dissimilar and identified in their interest and outlook".

Samuel Koenig writes: Assimilation is 'the process whereby persons and groups acquire the culture of another group'.

2.8.3. ELEMENTS OF ASSIMILATION

1. Close social contact
2. Cultural and racial similarities
3. Superiority
4. Same economic status
5. Tolerance
6. Amalgamation

2.9. MEANING AND DEFINITIONS OF CULTURE

'Culture' is one of the most important concepts in social science. It is commonly used in Psychology, Political Science and Economics. It is the main concepts in Anthropology and a fundamental one in Sociology. The study of human society immediately and necessarily leads us to the study of its culture. The study of society or any aspect of it becomes incomplete without a proper understanding of culture of that society. Culture and society go together. They are inseparable.

Sociologists and anthropologists use 'culture' as a collective noun for the symbolic and learned aspects of human society, including language, custom and

convention, by which human behavior can be distinguished from that of other primates.

Sociologists do not use the term 'culture' as it often is used in ordinary speech. Culture, as we conceive of it, does not refer to just the cultivated prestigious patterns of upper-class groups in a society, culture, viewed sociologically, originated at least half a million years ago and refers to the vast store of learned behavior that has been passed down through the generation and which, increasingly, has differentiated the human way of life from that of other human species.

Culture consists of the thoughts and behavior patterns that members of a society learn through language and other forms of symbolic interaction – then customs, habits, beliefs and values, which bind them together as a social entity.

Culture is an explanatory concept in two senses:

1. It has the potential for explaining why specific institutions occur when and where they do. For example, it has been suggested that certain types of religions patterns are associated with specific types of social structure. In other words, certain features of the cultural system explain other features of the system.
2. Culture contains principles for interpreting behavior and institutions. To interpret is not to explain why an institution occurs when and where it does, but to make sense of it.

B. Malinowski has defined culture as the 'cumulative creation of man'. He also regards culture as the handiwork of man and the medium through which he achieves his ends.

Graham Wallas, an English sociologist has defined culture as an accumulation of thoughts, values and objects; it is the social heritage acquired by us from preceding generations through learning, as distinguished from the biological heritage which is passed on to us automatically through the genes.

Robert Bierstedt is of the opinion that 'culture is the complex whole that consists of all the ways we think and do and everything we have as members of society'

Edward B. Tylor, a famous English anthropologist, has defined cultures as 'that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. Tylor's definition is widely quoted and used today.

2.10. MEANING AND DEFINITIONS OF CIVILIZATION

The term civilization is derived from the Latin word 'Civitas' which means a city. Hence the term refers to all the attainments characteristic of human life in an organized city. Since cities appeared relatively at a later stage in human history. 'Civilization' indicates a particular stage in the evolution of man. In contrast with this, culture represent the group life of man at all the stages of his social development. The term civilization is also used to cover all the social organizations and other attainments of man which mark him off from other animals.

1. Goldenweiser used the term 'Civilisation' identically with culture to refer to all the human achievements
2. Kant used the term civilization to mean outward behavior of man.
3. According to Gillin and Gillin, civilization is a more complex and evolved form of culture.
4. Ogburn and Nimkoff conceived of civilization as the latter phase of the superorganic culture.
5. According to MacIver and Page civilization is the whole apparatus of life.

Civilization refers to those devices and instruments by which nature is controlled. It includes technical and material equipments like a printing press, a locomotive, a tractor, a radio, television, teleprinter, aeroplane, machine gun, etc. It also includes the whole apparatus of economic and political organizations like our schools, colleges, currency systems, banking systems, parliament, insurance schemes etc.

Civilization is thus external, mechanical, utilitarian, and concerned with the means. We need the products of civilization not for their own sake but for the satisfaction of our wants. For example, we need a car, a scooter, bus, a locomotive for travelling; we want radio, television, wireless, post and telegraph, for communication, we want banks and currency systems for trade and commerce and so on. Definitely, we do not possess these things just for the sake of possession.

2.11. INTERDEPENDENCE OF AND INTERRELATIONSHIP BETWEEN CULTURE AND CIVILIZATION

Civilization and culture do not reveal two independent and separate systems. The distinction between them is only relative and not absolute. They are not only interdependent but also interactive. Both are man-made. One is for his comfort and luxury and the other for his satisfaction and happiness. One is as important as the other.

The 'order' of civilization influences the 'order' of culture. The articles of civilization called "artifacts" are influenced by culture called "mentifacts". Culture is also influenced by the articles of civilization. Cultural character is generally added to the utilitarian order. We want fashions and styles and show it in our automobiles, buildings, etc. Similarly, our philosophies, literatures and learning have been much influenced by the printing press.

Some objects of civilization or some utilitarian things when become old acquire cultural character. The tools and implements of the primitive communities are also the symbols of culture. Various articles such as pots, vessels, ornaments, coins, weapons, and tools etc., found in excavations reveal the culture of the ancient people.

An environment of civilization can affect our thoughts, values, morals, aims, objectives, ideals, ideologies, etc. The machine has brought new habits and enjoyments, new philosophy and ethics. Our world outlook has been changed due to the progress of science and technology.

The cultural order also affects civilization. Every people, every age has its own way of life. We look at the new inventions and techniques in the light of our way of life and our values. New aspirations and values may bring about a new civilization.

Culture is the breeding ground of civilization. Civilization gives strength and stamina for the wheels of society to march on. According to Ogburn, Civilization represents "material culture" and culture implies "non-material culture". If civilization is like a body, culture is its soul.

2.12. DIFFERENCE BETWEEN CULTURE AND CIVILIZATION

Culture	Civilization
1. It has no precise standard and works of cultural standards cannot be measured.	1. The standards of measurement are clear and precise, because in our modern times it is easy to measure the standards of efficiency.
2. It is a very slow process and usually it takes a very long time before the culture of one society can be taken to the other.	2. The whole process is very quick and civilization of one society can be taken to the other not without much difficulty.
3. It consists of values, ideals and emotions of group life	3. It includes material objects much above the value and ideals
4. It may or may not be advancing or progressing.	4. Civilization almost always advances and progresses
5. It can be adopted only when specific efforts are made by like minded persons.	5. It can be adopted and that too without much of efforts
6. Culture is internal	6. Civilization is external

2.13. MEANING AND DEFINITIONS OF CUSTOM

The term custom is used mainly in anthropology to denote established patterns of behavior and belief. It refers both to the routine of daily life and to the distinctive features which mark off one culture from another. A custom is formed on the basis of habit, gaining the sanction and the influence and therefore the social significance, which is peculiar to custom. Wherever there is a widespread habit, there is probably a corresponding custom as well.

Customs are social habits and through repetition become the basis of an order to social behavior.

According to Bogardus : "Custom refers primarily to practice that have been often repeated by a multitude of generation, practices that tend to be followed simply because they have been followed in the past". Customs and traditions are group-accepted techniques of control that have become well-established and are passed along from generation to generation by tradition and usually made effectively social approval".

According to MacIver and Page: "The socially accredited ways of acting are the customs of society"

According to Davis: "The term custom is closer to folkways than to mores, but it tends to convey the traditional, automatic and mass character of both of them"

2.13.1. NATURE OF CUSTOMS

Custom is a social phenomenon: Customs are the often repeated practices of the people. They represent the routine acts of daily life of the people. Customs are created by the groups, associations, communities and institutions. Customs are considered to be conducive to the good of the society. They enjoy the social sanction.

Customs are followed by people mostly unconsciously. As MacIver and Page have pointed out, "We conform to the customs of our own society, in a sense

'unconsciously". Because they are a strongly imbedded part of our group life. We are trained from our infancy itself to have in a customary way. Human infants learn the customs by imitation or by direct instruction. In course of time, they become a part of the personality of the children.

Customs are varied in nature: Though customs are universal in nature they differ from community to community and society to society. Examples dressing, eating behavior, worshipping behavior differs from group to group.

The origin of custom is obscure: It is difficult to ascertain the exact way in which customs emerged. As McDougall writes, 'The ends and purposes of many customs are lost in the midst of antiquity'. No single theory or explanation can be offered about the origin of custom. Numerous customs have arisen in different ways to satisfy the varied needs of man.

Customs are relatively durable: In comparison with the folkways, fashions and fads, customs are more durable. Customs evolve gradually and hence they are obeyed mostly in a spontaneous manner. When once the customs are established they gain grounds to become firm. They are implicitly obeyed with least resistance by the majority of the people. The sole justification for following the custom is that it has been in existence since a long time.

All customs are not irrational: It is wrong to assume that all customs are irrational and meaningless. Still a good number of customs are found to be illogical, meaningless, non-utilitarian and unethical in character. In modern times, much stress is laid on following the rational, useful and meaningful customs.

2.13.2. HABITS

Customs and Habits are very closely related. "Habit means an acquired facility to act in a certain manner without resort to deliberation and thought". MacIver and Page, Person tend to react in the manner to which they have become accustomed. Example: Drinking coffee or tea regularly, reading newspaper daily, drinking liquor, morning exercises, shaving daily in the morning etc. Habit is the strongly established and deeply rooted mode of response.

2.13.3. DIFFERENCE BETWEEN CUSTOM AND HABIT

Custom	Habit
1. Custom is a social phenomenon 2. Custom is socially recognized 3. Custom is normative 4. Custom has got great social significance 5. Custom maintains social order 6. Custom s are inherited 7. Custom has an external sanction	1. Habit is an individual phenomenon 2. Habit is not socially recognized 3. Habit is not normative 4. Habit is more of personal importance 5. Habit facilitates individual activity 6. Habits are learnt. 7. Habit has no external sanction

2.14. FOLKWAYS

2.14.1. MEANING OF FOLKWAYS

The term 'Folkways' was introduced into sociological literature by W.G. Sumner in a book with the title 'Folkways' published in 1906. The word means literally "the ways of the folk". 'Folk' means people and 'Ways' refers to their behavioral habits. 'Folkways' are norms to which we conform because it is customary to do so in our society.

Folkways are the accepted ways of behavior. According to Sumner, folkways represent man's unique means of adapting himself to the environment. The term is often broadly used to include customs, conventions, usages, etiquettes etc. It includes several modes of behavior which men have evolved to meet the needs of their social life.

2.14.2. DEFINITIONS OF FOLKWAYS

Gillin and Gillin say that "Folkways are behavior patterns of everyday life which generally arise unconsciously in a group.

A.W.Green opines "Those ways of acting that are common to a society or a group and that are handed down from one generation to the next are known as folkways."

Lundberg has said that "Folkways are the typical or habitual beliefs, attitudes and styles of conduct observed within a group or community"

Merill says that folkways " are literally the ways of the folk, that is, social habits or group expectations that have arisen in the daily life of the people.

Folkways can be understood as "repetitive petty acts of the people.

Examples of Folkways

The way of eating, talking, dressing, playing, walking, working, greeting, conversing, expressing love and affection, taking three meals a day, walking on the right side of the road, driving on the left, wearing different kinds of dresses at different times, respecting the elders represent different kinds of folkways.

2.14.3. NATURE OF FOLKWAYS

1. Social in Nature: Folkways are the products of man's group life. They are created by the groups for their sustenance and maintenance. Individuals get social recognition by conforming to the folkways.
2. Repetitive in character: A social practice becomes a folkway when majority of people observe it constantly and regularly. The often repeated practices of the majority normally become the folkways, because such practices become standardized practices by constant repetition. In this

sense also folkways represent the mass phenomena and not the individual peculiarity.

3. Unplanned Origin: The origins of folkways are very obscure. Sumner believed that they arise automatically and unconsciously. They are not the result of any advance planning.
4. Informal Enforcement: Folkways constitute one of the types of informal means of social control. Folkways are not as compulsive and obligatory as that of laws or morals. Conformity to the folkways is neither required by law nor enforced by any special agency of the society. Those who violate folkways are not punished by formal means. They are not absolutely obligatory though they are considered as necessary. For example, one who does not brush his teeth regularly, take bath daily, and wash his clothes regularly and properly, is not going to be punished by law. But such an individual is put to gossip and ridicule.
5. Folkways differ a lot: Folkways differ from group to group and society to society. They may also undergo changes in course of time within the same group or society. Further, folkways vary with age and sex in almost all the places. They vary according to the social-class status. They differ according to region, ethnic group, racial group, caste, class and occupation.
6. Folkways are Numerous: It is not possible for anyone to enlist all the folkways. No encyclopaedia could contain all the folkways observed by all the people of history. They are so diverse and numerous. Folkways touch upon even the tidbits of social behavior. No social act of man can escape from its boundary. They range from most of the trivial acts and behavior patterns to the most serious one.
7. Folkways are subject to change: Folkways change with changing social conditions. Still changes are often resisted. Some folkways undergo relatively rapid change. Sumner called them 'fashions'. Fashions relating to dress, hairstyle, architectural design, etc., have undergone rapid change. Folkways associated with beliefs and practices regarding the family, property etc., resist change very often.

2.15. MORES

2.15.1. MEANING OF MORES

The 'mores' represent yet another category of norms. 'Mores' is a term used to denote behavior patterns which are not only accepted but are prescribed.

All the folkways are not equally important. Some of them become more compulsive and regulative in character. These folkways which become regulators of behavior are normally referred as "mores"

In simple words, we can say that the folkways clearly represent the group standards, the group sense of what is fitting, right and conducive to well-being, then they become mores.

2.15.2. DEFINITIONS OF MORES

As Edward Sapir has pointed out, "The term mores is best reserved for those customs which connote fairly strong feelings of rightness or wrongness of mode of behavior"

R.M.MacIver and C.H.Page: "When the folkways have added to hem conceptions of group welfare, standards of right and wrong, they are converted into mores."

Gillin and Gillin say that "Mores are those customs and group routines which are thought by the members of the society to be necessary to the group's continued existence"

2.15.3. TYPES OF MORES

1. Positive mores
2. Negative mores

Positive mores always 'prescribe' behavior patterns. They represent the 'do's'. They give instructions and provide guidance for the people to behave in a

particular way. Examples: respecting elders, protecting children, taking care of the diseased and the aged people, loving one's country, doing service to the society, worshipping God, speaking the truth, leading a righteous life etc.

Negative mores 'prescribe' behavior patterns. They represent the 'don'ts'. They are often called "taboos". Taboos forbid or prohibit certain behavior patterns. Taboos put severe restrictions on the range of one's behavior.

2.15.4. NATURE AND CHARACTERISTICS OF MORES

1. Mores are the regulators of our social life: Mores represent the living character of the group or community. They are always considered as right by the people who share them. They are morally right and their violation morally wrong. Hence, they are more compulsive in nature. They put restrictions on our behavior
2. Mores are relatively more persistent: Mores are relatively long lasting than ordinary folkways. In fact, they even become conservative elements in society. They also put up resistance to changes. For example, people at one time resisted the efforts of the law-makers to abolish the so-called morals such as slavery, child marriage, human sacrifice, practice of 'sati' etc. Still it is wrong to conclude that mores are fixed things that do not change. They change subtly from age to age. In the examples cited above considerable changes have taken place now.
3. Mores vary from group to group: Mores have not always been uniform. What is prescribed in one group is prohibited in another.
4. Mores are backed by Values and Religion: Mores normally receive the sanction and backing of values and religion. When this occurs they become still more powerful and binding. Mores backed by religious sanctions are strongly justified by people.

2.16. CHECK YOUR PROGRESS

1. The term 'Cooperation' is derived from the two_____ words: 'Co' meaning _____ and 'operari' meaning _____

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2. Write a brief note on oppositional processes.

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3. What are the two types of Accommodation?

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4. Name some methods of Accommodation.

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5. Define culture.

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6. Who introduced the term "Folkways"?

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7. What are the two types of Mores?

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2.17. LET US SUM UP

In this unit, we have seen different types of social processes. We have also studied the definitions, meaning and characteristics of Culture, Civilization, Customs, Habits, Folkways and Mores.

2.18. KEY WORDS

Social processes

Associative or integrative processes

Dissociative or disintegrative processes

Oppositional processes

Acclimatization

Naturalization

Civilization

Habits

Folkways

Culture

2.19. ANSWERS TO CHECK YOUR PROGRESS

1. The term 'Cooperation' is derived from the two Latin words: 'Co' meaning 'together' and 'operari' meaning 'to work'

2. Competition is a less violent form of opposition in which two or more persons or group struggle for some end or goal. Attention is focused on the reward or the goal rather than on the competitor. In Conflict, the person or group thwarts, injures, or destroys the opponent in order to secure a goal or reward. As competition becomes more personal, it shades into conflict – the more disruptive, disjunctive social process

3. Acclimatization and Naturalization

4. Yielding to Coercion, Compromise, Toleration, Sublimation, Conversion are some methods of Accommodation.

5. Edward B. Tylor, a famous English anthropologist, has defined cultures as 'that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society

6. W.G. Sumner

7. Positive mores and Negative mores

2.20. MODEL QUESTIONS

1. Explain in detail the integrative social processes.

2. Elaborately explain the dissociative social processes.

3. Discuss the interrelationship and difference between Culture and Civilization.

4. Define the following:

 a. Habits
 b. Folkways
 c. Social processes

Unit – III: Social Institutions: Meaning, Types, and Functions. Socialization – Definition and Functions Agencies of Socialization.

Structure

3.1 Introduction

3.2 Objectives

3.3 Social Institutions

- 3.3.1. Meaning of Social Institutions
- 3.3.2. Origin of Social Institutions
- 3.3.3. Kinds of Social Institutions
- 3.3.4. Functions of Social Institutions
- 3.3.5. Interrelations of Institutions

3.4 Socialization

- 3.4.1. Meaning of Socialization
- 3.4.2. Definitions of Socialization
- 3.4.3. Process of Socialization
- 3.4.4. Factors of Process of Socialization
- 3.4.5. Types of Socialization
- 3.4.6. Importance of Socialization
- 3.4.7 Agents of Socialization

3.5 Check Your Progress

3.6 Let Us Sum Up

3.7 Key Words

3.8 Answers to Check Your Progress

3.9 Model Questions

3.1. INTRODUCTION

The term institution like many other sociological terms has been given different meanings. The term is widely used to describe practices that are regularly and

continuously repeated, and are sanctioned and maintained by social norms and have a major significance in the social structure.

3.2. OBJECTIVES

After reading this unit you will be able to

- define social institutions
- comprehend the origin, the different kinds and functions of social institutions
- describe the process of socialization
- recognize the importance of socialization

3.3. SOCIAL INSTITUTIONS

3.3.1. MEANING OF SOCIAL INSTITUTIONS

A social institution is a complex. It is an integrated set of social norms organised around the preservation of a basic social value. Sociologists often reserve the term "institution" to describe normative systems that operate in five basic areas which may be designated as the primary institutions

1. In determining kinship
2. In providing for the legitimate use of power
3. In regulating the distribution of goods and services
4. In transmitting knowledge from one generation to the next
5. In regulating our relations to the supernatural

As concepts, these five basic institutions are called family, government, economy, education and religion.

C.A. Ellwood " The habitual ways of living together which have been sanctioned, systematised and established by the authority of communities" and he defined them as "social habits which are systematized"

Robert M. MacIver regarded them as "established forms or conditions of procedure characteristic of group activity."

3.3.2. ORIGIN OF SOCIAL INSTITUTIONS

Sociologists agree that institutions arise and persist because of a definite felt need of the members of a society. The need is not equally pressing in every case, but it must be present if the institution is to arise and develop. The family, for instance, is an institution which is tied up with the very survival of the human species, whereas an institution such as the theatre does not approach it in importance. Nevertheless, the latter certainly arose in response to a definite need for recreation.

While, there is essential agreement on the general origin of institutions, sociologists have differed about the specific motivating forces. Thus, Sumner and Keller maintained that institutions come into existence to satisfy vital 'interests' of man. Ward believed that they arise because of a "social demand" or "social necessity" and Bernard concluded that they originate to meet instinctive needs. Lewis H. Morgan ascribed the basis of every institution to what he called a "perpetual want".

Attempts have been made to classify the interests of needs which are responsible for the rise of institutions and which are as follows:

1. Emotional needs
2. Economic needs
3. The familial needs
4. Aesthetic and Intellectual needs
5. Religious needs.

The five major interests mentioned above account for practically all the institutions found in even the most highly civilised societies. As a society

develops, new interests arise, but they all fit into the major categories. The more highly developed a society is, the greater will be the variety and sometimes, the complexity of its institutions. The fundamental institutions resulting from human needs will be found in all societies, even in the most primitive.

3.3.3. KINDS OF SOCIAL INSTITUTIONS

There are five primary institutions. These are 1) the family 2) economics 3) religion 4) education and 5) the state. There are number of secondary institutions derived from each of the five primary institutions. Thus, the secondary institutions derived from family would be marriage, divorce, monogamy, polygamy etc. The secondary institutions of economics are property, trading, credit, banking etc. The secondary institutions of religion are church, temple, mosque, totem, taboo etc. The secondary institutions of education are school, college, university etc. The secondary institutions of state are interest groups, party system, democracy etc.

Institutions may grow as do the folkways, and mores or they may be created just as laws are enacted. For instance, monogamy or polyandry grew in response to some felt needs of the people. Banks grew as the need for borrowing and lending money was felt. Schools and college are created by deliberate choice and action. An important feature that we find in the growth of institutions is the extension of the power of the state over the other four primary institutions. The state now exercises more authority by laws and regulations. Sometimes, folkways and mores are incorporated into laws, for example, monogamy, sometimes, new laws may be enacted, For example, Hindu Code Bill. Today the family is being regulated and controlled by the state in a score of ways. A number of traditional functions of family have been taken over by the state. The state has enacted laws regulating marriage, divorce, adoption and inheritance. The authority of state has similarly been extended to economics, to education, and to religion.

An institution never dies. New institutional norms may replace the old norms, but the institution goes on. For example the modern family has replaced the norms of patriarchal family, yet family as an institution continues. When feudalism died, government did not end. The governmental and economic functions continued to be fulfilled, although according to changed norms. All the primary institutions are thousands of years old, only the institutional norms are new.

Summer and Keller has classified institutions in nine major categories. He referred to them "as pivotal institutional fields and classified them as follows: The economic and industrial, matrimonial and domestic, political, religious, ethical, educational and scientific, communicative, aesthetic and expressional, health and recreational.

3.3.4. FUNCTIONS OF SOCIAL INSTITUTIONS

The functions of institutions are of two kinds: a) Manifest and b) Latent. Manifest functions are those functions which are intended and main functions i.e., those functions for which the institution primarily exists. Latent functions are unintended functions. They are not the primary functions but only the by-products. Thus the manifest functions of education are the development of literacy, training for occupational roles and the inculcation of basic social values. But it latent functions would be keeping young from the labour market, weakening the control of parents or development of friendship. The manifest functions of religion are worship of God and instruction in religious ideology. Its latent functions would be to develop attachment to one's religious community, to alter family life.

It is clear that institutions are subject to gradual growth. Every institution has its antecedents, even though some may give the impression of sudden appearance. According to Sumner, institutions may be divided into crescive or those developing gradually through the process of accretion and enacted, or those appearing as a result of conscious and rational effort. The state is an example of

the former and a college or bank of the latter. This distinction, however, does not imply that enacted institutions arise abruptly and without antecedents, but primarily that their formation is more rapid and involves rational purpose.

1. Institutions serve chiefly as a means of meeting the needs of a society: Those needs range from the essential ones, without the social life could not go on, to those relatively unimportant, which are more or less dispensable. No institution arises unless a need is felt. This is not to say, however, that there are no institutions or institutional forms in existence in a society which fail to meet a present need. On the contrary, some are mere survivals of the past; although they had utility at one time, they have become useless or even harmful. Example of a harmful institution is the caste system in the South India. Moreover, even many of the fundamental institutions may need modification in order to make them function more satisfactorily under changed conditions.
2. Institutions serve as a means of regulating and controlling man's activities: This is particularly true of governmental institutions, but in a broader sense all institutions exercise control over the members of a society by making it clear to them what is and what is not allowed or what is and what is not desirable. Finally it must be remembered that the various institutions are not independent entities, but are interrelated as well as interdependent.

3.3.5. INTER-RELATIONS OF INSTITUTIONS

A social structure owes its stability to a proper adjustment of relationship among the different institutions. No institution works in a vacuum. Religion, education, family, government and business all interact on each other. Thus education creates attitudes which influence the acceptance or rejection of religious dogmas. Unemployment may determine the number of people who postpone marriage till s/he gets employed in a suitable job. Postponement of marriage may affect the birth rates and it affects the family life. The state influences the functions of

institutions. It may take over some of their functions and determine their institutional norms. The businessmen, educators, clergymen and the functionaries of all other institutions also seek to influence the acts of state, since state action may obstruct or help the realisation of their institutional objectives.

Thus, social institutions are closely related to each other. The inter-relationships of the various institutions can be likened to be a wheel. The family is the hub while education, religion, government and economics are the spokes of the wheel. The rim would be the community within which the various institutions operate.

All institutions face the problem of continuously adjusting themselves to a changing society. Changes in the social environment may bring changes in all the institutions. Inflation may have great influence on marriage, death, crime and education. Breakdown of economic institutions may have radical effects upon political institutions. Any change in an institution may lead to a change in the other institutions. There may also take place a shifting of functions from the institution to another. Child care, formerly a function of family, has now shifted to the state. When one institution fails to meet a human need, another institution will often assume the function. No institution can avoid affecting other institutions or avoid being affected by others.

3.4. SOCIALIZATION

3.4.1. MEANING OF SOCIALIZATION

The human infant comes into the world as biological organism. At birth the human child possesses the potentialities of becoming human. The child becomes a man or a person through a variety of experiences. Little of man's behaviour is instinctive. Rather, man's behaviour is learnt behaviour. He is gradually moulded into a social being and he learns social ways of acting and feeling and become 'socialised'. Socialisation means the process whereby an individual becomes a

functioning member of the society. The individual becomes socialised by learning the rules and practices of social groups. By this process the individual develops a personality of his own.

Man is not only social but also cultural. It is the culture that provides opportunities for man to develop the personality. Development of personality is not an automatic process. Every society prescribes its own ways and means of giving social training to its new born members so that they may develop their own personality. This social training is called "Socialisation". Man is man because he shares with others a common culture. Culture includes not only the living members but also members of past generations and those as yet unborn. Sociologists have given more importance to socialisation because man is a cultural being. Socialisation is often referred to as the 'transmission of culture', the process whereby men learn the rules and practices of social groups.

Without this process of moulding, the society could not continue itself nor could culture exist, nor could the individual become a person.

3.4.2. DEFINITIONS OF SOCIALIZATION

W.F. Ogburn: "Socialization is the process by which the individual learns to conform to the norms of the group".

Lundberg: He says that socialization consists of the "complete processes of interaction through which the individual learns the habits, beliefs, skills and standards of judgment that are necessary for his effective participation in social groups and communities".

3.4.3. PROCESS OF SOCIALIZATION

The social order is maintained largely by socialization. Unless the individuals behave in accordance with the norms of the group, it is going to disintegrate. But how does the process of socialization begin to work? It is said that the working of the process starts long before the child is born. The social circumstances preceding her/his birth lay down to a great extent the kind of life she/he is to lead.

The parents' courtship and material selection, the customs concerning pregnancy and birth and the whole system of cultural practices surrounding the family are important for the child's growth. The techniques of parental care affect her/his chances of being born and of being healthy. Thus the circumstances preceding his birth indirectly influence her/his growth in society.

But direct socialization begins only after birth. The newly born child as an organism has certain things which limit or help socialization, the things which she/he has categorized into reflexes, instincts, urges and capacities.

Everyone is born with defined capacities. Though there may be some limits to what a person can do, this limitation can be overcome and is being overcome by the development of civilization. Human's capacity to learn may be increased by the development of new techniques of instruction and incentives. At present, no human being learns as much as she/he could tender more favourable circumstances, for her/his learning capacity is never used to maximum capacity. All societies are guilty of wasting human learning ability.

1. **Rearing:** Bringing up: Rearing a child plays a very important role in the process of socialization. The way, the parents rear a child, the ways she/he shall grow and acquire the qualities and traits, those are the results of that way of rearing up. This is why we find that the child has not been properly brought up or her/his needs have not been fulfilled, she/ he acquires certain antisocial traits.
2. **Sympathy is very important factor of socialization:** It influences the social development of child very much. In childhood, a child needs help of so many persons. She/he is rebellious but if the parents provide with her/him sympathy, she/he acquires self-confidence and also develops the attitude of identifying herself/himself with the family and the society.
3. **Identification:** If a child gets sympathy from parents, family and neighbourhood, she/he develops the feeling of identifying herself/himself with all of them.

4. **Imitation:** The child, while living in the family and the society acquires the traits of other individuals. Sh/he imitates them and tries to act accordingly.
5. **Social Teachings:** In the family the parents impart teachings to the child about the behaviour, ways of living and ways of behaviour in the society. This training and education develops in the child the imitation, beliefs, moral values and ideals. From family the child moves to the school and there also she/he is imparted the social education or social teaching.
6. **Perceiving the Situation:** Woman/Man or child has to change his or her behaviour pattern according to the situation. She/he cannot behave in similar manner in all the circumstances. This process of perceiving the situation is very helpful in acquiring social ideals.
7. **New Responses:** When a person has perceived new situations she/he acts accordingly. This acting according to the new situation is called as new response. If she/he succeeds in it, she/he repeats it. But if she/he fails, she/he gives it up.
8. **Mutual Behaviour:** When a person comes into contact with others, she/he is influenced by others and the others get influenced by her/him also.
9. **Co-operation:** As a result of cooperation, the social qualities also develop in the individual. When she/he sees that others cooperate with her/him, she/he develops certain qualities of cooperation. This is another way of developing social qualities and organizing the social personality.
10. **Suggestion:** The child also tries to adjust herself/himself to the social needs according to the suggestions from others. Generally, these suggestions are received from the family, school and other agencies of education and socialization.
11. **Reward or Punishment or Praise or Punishment:** Generally when a child acts according to social ideals and values she/he gets reward and praise. Consequently, she/he is encouraged to behave according to the needs of the society. On the other hand, when she/he acts against the interests of the society, she/he gets punishment and insult.

3.4.4. FACTORS OF THE PROCESS OF SOCIALISATION

Socialisation is the process of learning group norms, habits and ideals. There are four factors of this process of learning. These are imitation, suggestion, identification and language.

1. **Imitation**: Imitation is copying by an individual of the actions of another. Mead defines it as "self-conscious assumptions of another's acts or roles". Imitation may be conscious or unconscious, spontaneous or deliberate, perceptual or ideational.
2. **Suggestion:** According to McDougall, "Suggestion is the process of communication resulting in the acceptance with conviction of the communicated proposition in the absence of logically adequate grounds for its acceptance". Suggestion is the process of communicating information which has no logical or self-evident basis. It is devoid of rational persuasion. It may be conveyed through language, pictures or some similar medium.
3. **Identification:** In the early age, the child cannot make any distinction between his organism and environment. Most of the actions are random. As the child grows in age, the child comes to know of the nature of things which satisfy needs. Such things become the object of identification. Through identification he becomes sociable.
4. **Language:** Language is the medium of social intercourse. It is the means of cultural transmission. At first the child utters some random syllables which have no meaning, but gradually the child comes to learn the mother-tongue.

3.4.5. TYPES OF SOCIALISATION

Ian Roberston in his book "Sociology" (1977) has mentioned four types of socialisation. According to him, the socialisation that a person undergoes in the course of his lifetime may be one or more or four different types:

1. **Primary Socialization:** This is most essential and basic type of socialization. It takes place in early years of life of the newborn individual. It concentrates on the teaching of language and cognitive skills, the internalization of cultural norms and values, establishment of emotional ties and the appreciation of other roles and perspectives.

 'Internalization of norms' is the most important aspect of primary socialization. Internalization of norms refers to the process in which the norms of society become a part of the personality of the individual. The human child does not have a sense of right or wrong, desirable and undesirable, moral and immoral. By trial and error, by direct and indirect observation, by direct and indirect observation, and experience, the child gradually learns the norms relating to right or wrong behaviour. The socializing agents reinforce the child's learning by rewards or punishments or by means of approval or disapproval.

2. **Anticipatory Socialization:** Humans not only learn the culture of the group of which they are immediate members. They may also learn the culture of groups to which they do not belong. Such process whereby humans socialize themselves into the culture of a group with the anticipation of joining the group, is referred to by sociologists like Merton as 'anticipatory socialization'. A person intends to join the army may start doing physical exercises to toughen her/his body and learning manners of army personnel to become one with them later. People may be socialized into groups of which they are already members or into groups to which they wish to become attached. Socialization is not a process that takes place merely in early childhood. On the other hand, it takes place at different times and places throughout life.
3. **Developmental Socialization:** This kind of learning is based on the achievements of primary socialization. "It builds on already acquired skills and knowledge as the adult progresses through new situations such as marriages or new jobs. These require new expectations, obligations, and

roles. New learning is added to and blended with old in a relatively smooth and continuous process of development" – Ian Robertson.

4. **Re-Socialization:** Not only do individuals change roles within groups, but they also change membership-groups. In some instances, 'resocialization' – "the stripping away of learned patterns and substitution of new ones for them" – must occur. Such re-socialization takes place mostly when a social role is radically changed. It may happen in periods of rapid social mobility. For example, newly wedded couple may be forced to live in a foreign country with a different culture. In this instance, the social role of the individual got changed radically.

3.4.6. IMPORTANCE OF SOCIALIZATION

1. **Socialization Converts Humans, the Biological Human into Human, the Social Being:** Humans are not born social. They become social by virtue of the process of socialization. Various instances like that of Kaspar Hauser, Anna, the 'wolf children' of India and others have made it very clear that only through constant training the newborns become social in nature.

- **Socialization Contributes to the Development of Personality:** Personality is a product of society. In the absence of groups or society no human being can develop a personality of her/his own. But socialization is a process through which the personality of a new born child is shaped and moulded. The process of socialization prepares the child to lead an approved way of social life. At the same time, it also provides enough scope for the individual to develop her/his personality.
- **Helps to Become Disciplined:** Socialization is social learning. Social learning is essentially the learning of rules of social behaviour. It is through socialization that the child learns not only rules of social behaviour but also the values, ideals, aims and objectives of life and the means of attaining them. Socialization disciplines an individual and helps her/him to live according to the social expectations.

- **Helps to Enact Different Roles:** Every individual has to enact different roles in her/his life. Every role is woven around norms and is associated with different attitudes. The process of socialization assists an individual not only to learn the norms associated with roles but also to develop appropriate attitudes to enact those roles.
- **Provide the Knowledge of Skills:** Socialization is a way of training the new born individual in certain skills which are required to lead a normal social life. These skills help the individual to play economic, professional, educational, religious and political roles in her/his later life. In primitive societies for example, imparting skills to the younger generation in specific occupations was an important aspect of socialization.
- **Helps to Develop Right Aspiration in Life:** Every individual may have her/his own aspirations, ambitions and desires in life. All these aspirations may not always be in consonance with the social interests. Some of them may even be opposed to the communal interests. But through the process socialization an individual learns to develop those aspirations which are complementary to the interests of society. Socialization helps her/him to direct or channelize her/his whole energy for the realization of those aspirations.
- **Contributes to the Stability of the Social Order**: It is through the process of socialization that every new generation is trained according to the cultural goals, ideals, and expectations of society. It assures the cultural continuity of the society. At the same time, it provides enough scope for variety and new achievements. Every new generation need not start its social life afresh. It can conveniently rely on the earlier generation and follow its cultural traditions. In this regard, socialization contributes to the stability of the social order.
- **Helps to Reduce Social Distance**: Socialization reduces social distance and brings people together if proper attention is given to it. By giving proper training and guidance to the children during their early years, it is possible to reduce a social distance between people of different caste, races, regions, religions and professions.

- **Provides scope for Building the Bright Future:** Socialisation is one of the powerful instruments of changing the destiny of human kind. It is through the process of socialisation that a society can produce a generation of its expectations. By giving appropriate training to new born children, the coming generation can be altered significantly. "The improvement of socialisations offers one of the greatest possibilities for the future alteration of human nature and human society."- Kingsley Davis.
- **Helps the transmission of culture:** By transmitting the contents of culture such as ideas, beliefs, languages, skill, etc., from one generation to the other, socialisation contributes to the continuity of the culture also.

3.4.7. AGENTS OF SOCIALISATION

Socialisation occurs through the interaction with various agents during an individual's personal lifetime and these comprise of the family, the peer group, the school and the mass media among others

Family: This is the primary and chief agent of socialisation for most people, especially in the first five years of life. The family provides the child with his/her first social contact with the social world and it is through it that the correct patterns of behaviour are internalised and learnt. However, learning is done in an informal manner and the right or wrong behaviour is approved or rejected through rewards and punishment. Studies confirm that the family has a very significant role to play during socialisation since it is the only one that allows that adjustments are made when necessary since there are strong emotional ties and motivations that are fused during informal learning.

The school: When a child reaches school age, he/she started to widen his/her socialising cycle via school setting. Here learning is more of formal type since there is an obvious transition from an environment of personal and intimate relationship to one which is more impersonal. At schools talents are evaluated on the basis of sets of standards and requirements. The school help the child to adapt to social order through the hidden curriculam and functions in order to prepare

the latter for a stable adult life. Moreover, the school is specialised to impart certain technical, intellectual skills and cultural heritage of society so that the individual is able to integrate the society. In some cases, socialisation provided by the school erodes values learnt at home and which are contrary to the dominant culture.

The peer group: This is another important influence that a child encounters during his/her lifetime. Play patterns with his or her playmates is highly influential on the way he/she thinks and the way he/she will act later. Peer group are usually people who are of same age and have similar status and association is usually accidental. However, as a child grows up,he/she starts to choose his or her peer group on a couple of criteria usually based on common interests, activities, similar income level and status. The peer group is the only socialising agent that is not controlled by adults and they indeed affect the individual in such issues like appearance, lifestyles, fads and fashion, social activities and dating, drugs, sex and technology.

The mass media: It is recognised by many sociologists that the mass media exerts a powerful socialising influence but the extent of its effect is difficult to measure. Mass media transmit information in an impersonal manner which is all the time conducted in a one-way flow since the audience are passive receivers, although the mass media is perceived as empowering us with wider information, knowledge about the wider world, it becomes clear that it also harms its audience and receivers. By concentrating and stressing on certain topics, the media can create, manage and control our impressions of what should be seen as real, important and normative. Another contemporary influence is the internet. Although it can be used as a pool/reservoir of knowledge, the internet constitutes a danger for children since they can be easily exposed to certain damaging material and fall prey to Paedophilia and pornography on the web.

3.5. CHECK YOUR PROGRESS

1. Define Social Institutions.

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2. Mention the five needs which are responsible for the rise of basic institutions in any society.

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3. _____ as an institution regulates our relations to the supernatural power.

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4. The functions of institutions are of two kinds. They are _____ and _____

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5. _____ is the process by which the individual learns to conform to the norms of the group.

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6. Name the four factors involved in learning the process of socialization.

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7. What is Re-socialization?

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3.6. LET US SUM UP

In this unit, we attempted to clarify the meaning of social institutions. We were able to understand the functions and relationship of institutions. In addition to this, we explained the process of socialisation. We have seen the types, importance and agents of socialization.

3.7. KEY WORDS

Latent functions

Manifest functions

Re-socialization

Primary socialization

Anticipatory socialization

Imitation

Suggestion

Identification

Developmental socialization

3.8. ANSWERS TO CHECK YOUR PROGRESS

1. C.A. Ellwood " The habitual ways of living together which have been sanctioned, systematised and established by the authority of communities"

2. Emotional needs, Economic needs, the familial needs, Aesthetic and Intellectual needs, Religious needs.

3. Religion.

4. Manifest and Latent functions

5. Socialization

6. Imitation, Suggestion, Identification and Language.

7. Re-socialization is the stripping away of learned patterns and substitution of new ones

3.9. MODEL QUESTIONS

1. Describe how the process of socialization takes place in human society.
2. What do you understand by social institutions? Explain the inter-relations of institutions.
3. Elucidate the role of various agents in socialization process.
4. Discuss the importance of socialisation.

Unit – IV: Social Stratification: Concept, and Forms, Concept of Caste, Class, and Race, Caste system in India.

Structure

4.1 Introduction

4.2 Objectives

4.3 Social Stratification

- 4.3.1. Meaning of social stratification
- 4.3.2. Definition of social stratification
- 4.3.3. Characteristics of social stratification
- 4.3.4. Forms of social stratification

4.4 Caste

- 4.4.1. Meaning of Caste
- 4.4.2. Origin of the word 'Caste'
- 4.4.3. Origin of Caste system
- 4.4.4. Definition of Caste
- 4.4.5. Characteristics of Caste
- 4.4.6. Caste System in India
- 4.4.7. Hierarchy of Caste in India Society

4.5 Social Class

- 4.5.1. Meaning of Social Class
- 4.5.2. Definition of Social Class
- 4.5.3. Characteristics of Social Class

4.6 Meaning and Definition of Race

4.7 Check Your Progress

4.8 Let Us Sum Up

4.9 Key Words

4.10 Answers To Check Your Progress

4.11 Model Questions

4.1. INTRODUCTION

Human society is not homogeneous but heterogeneous. Men differ from one another, in many respects. All societies arrange their members in terms of superiority, inferiority, and equality. The vertical scale of evaluation, this placing of people in strata or layers, is called stratification. Those in the top stratum have more power, privilege and prestige than those below. So, when we talk of social stratification we draw attention to the unequal positions occupied by individuals in society. Sometimes the term is used very broadly to refer to every kind of inequality, although it may be useful to restrict it to inequalities between groups or categories of persons with a definite or at least a recognizable identity.

4.2. OBJECTIVES

After going through this unit, you will be able to

- understand the hierarchal arrangement of people in society
- describe how people are stratified in the name of caste, class, race etc.,
- analyze caste system in India

4.3. SOCIAL STRATIFICATION

4.3.1. MEANING OF SOCIAL STRATIFICATION

Social stratification divides society into various sections. Therefore, a society is called stratified in which there is a formalization of in-group versus out-group relations. All individuals as well as groups are differentiated on the ground of recognition and privilege, consequently various divisions are created in a society. These divisions, when conceptualized, are called 'social strata'.

4.3.2. DEFINITIONS OF SOCIAL STRATIFICATION

1. **Gisbert**: "Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordination".

2. **Melvin M. Tumin:** "Social stratification refers to "arrangement of any social group or society into a hierarchy of positions that are unequal with regard to power, property, social evaluation, and/or psychic gratification".
3. **Lundberg**: "A stratified society is one marked by inequality by differences among people that are evaluated by them as being 'lower' and 'higher'.
4. **Raymond W. Murry:** "Social stratification is a horizontal division of society into 'high' and 'lower' social units".
5. **Kurt B. Mayer:** "Social stratification is a system of differentiation which includes a hierarchy of social positions whose occupants are treated as superior, equal, or inferior relative to one another in socially important respects".

4.3.3. CHARACTERISTICS OF SOCIAL STRATIFICATION

According to M.M. Tumin the main attributes of stratification are as follows:

1. **It is social**: Stratification is social in the sense, it does not represent biologically caused inequalities. It is true that such factors as strength, intelligence, age and sex can often serve as the basis on which statuses or strata are distinguished. But such differences by themselves are not sufficient to explain why some statuses receive more power, property, and prestige than others. Biological traits do not determine social superiority and inferiority until they are socially recognized and given importance. For example, the manager of an industry attains a dominant position not by physical strength, nor by his age, but by having the socially defined traits. His education, training skills, experience, personality, character, etc., are found to be more important than his biological equalities.

 Further, as Tumin has pointed out, the stratification system is –(i) governed by social norms and sanctions, (ii) is likely to be unstable because it may be disturbed by different factors, and (iii) is intimately connected with the other systems of society such as the political, family, religious, economic, educational and other institutions.

2. **It is Ancient:** The stratification system is quite old. According to historical and archaeological records, stratification was present even in the small wandering bands. Age and sex were the main criterion of stratification then. 'Women and children last' was probably the dominant rule or order. Difference between the rich and poor, powerful and humble, freemen and slaves was there in almost all the ancient civilizations. Ever since the time of Plato and Kautilya social philosophers have been deeply concerned with economic, social and political inequalities.
3. **It is Universal:** The stratification is a worldwide phenomenon. Difference between the rich and the poor or the 'halves' and the 'have nots' is evident everywhere. Even in the 'nonliterate' societies stratification is very much present. As Sorokin has said, all permanently organized groups are stratified.
4. **It is in Diverse Forms:** The stratification system has never been uniform in all the societies. The ancient Roman society was stratified into two strata: the patricians and the plebians, the ancient Aryan society into four varnas: the Brahmins, Kshatriyas, Vaishyas and the Shudras, the ancient Greek society into freemen and slaves; the ancient Chinese society into the mandarins, merchants, farmers and the soldiers and so on. Class, caste, and estate seem to be the general forms of stratification to be found in the modern world. But stratification system seems to be much more complex in the civilized societies.
5. **It is consequential:** The stratification system has its own consequences. The consequences that flow from inequalities in property, power and prestige can be classified as follow.
 a. **Life chances:** Life chances refers to the probabilities that one will enjoy (or fail to enjoy) a range of opportunities, achievements and satisfying experiences during the course of one's life. These include infant survival; having good physique and mental health; the opportunity to go to school for number of years one's talent permit, acquiring well-paid skills, having a chance at a range of desirable occupations, earning decent income and being able to exert a

respectable influence over the political affairs of one's community and nation. Life chances, then, refers to most important opportunities, achievements and experiences in life.

b. **Institutional Patterns of Conduct:** It refers to the patterns of behavior of everyday in all the basic institutions of society; the economy, the political system; the education networks the family, and religion among others.

c. **Life styles:** It refers to the ways in which people use their disposable energy, time and resources to lay claim to certain levels of honor and they believe are due to them and that they consider desirable and acceptable. It comprises their life styles which help to distinguish them from other people.

d. **Value, Attitudes and Ideologies:** These refers to set of beliefs about and orientation to, such questions like "What defines a good society?" What are the ingredients of good life?" etc.

4.3.4. FORMS OF SOCIAL STRATIFICATION

Social stratification is classified (a) in terms of 'degrees of flexibility' of the structure and (b) in terms of 'form'.

On the basis of degree of flexibility of the structure of the society, social stratification is classified into '*Open*' and "*Closed*'. In some system of stratification, there is a high degree of flexibility in the movement of members from one status to another. For instance, 'Class' is an open structure. Membership of a class can be achieved through one's achievement which is quite normal phenomenon in the society. So forms of stratification which do not allow social mobility so easily is of 'Closed' type. Caste is one such example. Members of caste cannot change their caste. On the basis of 'form' social stratification is classified into four types i.e. (1) Slavery (2) Estate (3) Caste (4) Class.

1. **Slavery**: The term 'slave' is used to denote 'a man whom law custom regard as the property of another'. In extreme case he is wholly or without rights, a pure chattel; in other cases he may be protected in certain respects, but so may an ox or an ass. In Slavery, "every slave has his master to whom he is subjected". The master's power over his slave is unlimited. Slaves are in lower condition and have no political rights. The basis of slavery is economic.
2. **Estates**: The estate system is synonymous with Feudalism. The feudal estates of medieval period have also been the basis of social stratification. The feudal estates were legally defined. They represented as broad division of labour having definite function to perform. The mobility was ordained to defend all, the clergy to pay for all, and the commons to provide food for all. Besides this, the feudal estates were political groups. Their system was complex and varied. The people of the feudal society were divided into three groups: (i) The First Estate which consisted of the clergy, (ii) The Second Estate which consisted of aristocracy and (iii) The Third Estate which consisted of common people. Each estate had a status with legal rights and duties, privileges and obligations. Each estate represented a broad division of labour.
3. **Caste**: The Caste system in cruel or mid form had always existed and is still existing in every civilized society. The Indian caste system is also a unique system of social stratification. In the first place, caste is connected with 'economic differentiation'. It is more apparent, when we consider the four traditional varnas where there is clear specification of occupation. In the traditional village economy, caste is an occupational group.
4. **Social Class and Social Status**: A social class system is based on economic consideration. It represents to the groups of industrial societies. Thus industrial society is divided into various classed such as upper class, middle class, and lower class etc., The organization of these is hierarchical.

4.4. CASTE

4.4.1. MEANING OF CASTE

There are two forms of social stratification – caste and class. Both are the agencies of social mobility and selection. They decide largely the position that a man occupies in society. The range of one's social contracts is almost fixed by one's status in society.

4.4.2. THE ORIGIN OF THE WORD 'CASTE'

The term 'caste' is derived from the Spanish (also Portuguese) word '*casta*' meaning 'breed' or 'lineage'. The Portuguese used the term '*casta*' first to denote the divisions in the Indian caste system. The word 'caste' also signifies 'race' or 'kind'. The Sanskrit word for caste is '*varna*' which means 'colour'. Races or colour seem to be the bases of Indian caste in addition to the division of labour and occupation. The popular equivalent of caste is '*Jati*'.

4.4.3. THE ORIGIN OF CASTE SYSTEM

The caste stratification of the Indian society has had its origin in the '*Chaturvarna*' system. According to the *Chaturvarna* doctrine, the Hindu society was divided into four main varnas namely the Brahmins, the Kashtriyas, the Vaishyas, and the Shudras, each ranked differently in terms of social honour. Below these four groupings are the 'untouchables' those in the lowest position of all. The *Jati* are locally defined groups within which the caste ranks are organized.

4.4.4. DEFINITIONS OF CASTE

1. **MacLver and Page:** "When status is wholly predetermined so that men are born to their lot without any hope of changing it, then the class takes the extreme form of caste".
2. **A.W. Green:** "Caste is a system of stratification in which mobility up and down the status ladder, at least ideally may not occur".

3. **Ketkar**: "A caste is a group having two characteristics; (i) membership is confined to those who are born of members and includes all persons so born, (ii) the members are forbidden by an inexorable social law to marry outside the group".
4. **Lundberg**: "A caste is merely a rigid social class into which members are born and from which they can withdraw or escape only with extreme difficulty". It is a type of stratification system which is most rigid in matters of mobility and distinctness of status".
5. **M. Maine:** "Castes started as natural division of occupational closes and eventually upon receiving the religious sanction, become solidified into the existing caste system. The caste system comes into being when it becomes an integral part of religious dogma which divides the people into superior and interior groups with different responsibilities, functions, and standards of living".
6. **Anderson and Parker:** "Caste is that extreme form of social class organization in which the position of individuals in the status hierarchy is determined by descent and birth".

4.4.5. CHARACTERISTICS OF CASTE SYSTEM

1. **Caste is innate**: Its first distinguishing feature is its absolute rigidity and immobility. A man dies in the same caste in which he is born and it is the caste that determines his status in life.
2. Restriction on Food habits: The second element of caste is its prescription of certain kinds of food for different castes. For instance, a Brahmin is not permitted to eat non-vegetarian food. Kshatriyas and Vaishyas are also forbidden to take certain kinds of food as beef, but Shudras have the liberty to consume any type of food.
3. **Caste is Endogamous:** Endogamy is the most important element of caste system. Westermark considers it to be a chief characteristic of the caste. According to this each one must marry within his own caste and within the sub-group if there be any in that caste. The system has become so rigid that

inter-caste marriages have become too difficult, because two persons belonging to two different castes differ in food habits, cultural habits etc., The violation of the rule of endogamy i.e. marrying outside the caste would mean ostracism and loss of caste.

4. **Hierarchical Social Structure:** The caste structure of the society is hierarchy or system of subordination held together by the relations of superiority and inferiority at the apex of which are Brahmins. The relative position that a person occupies in the caste hierarchy is mostly determined by its relations to the Brahmins. The degraded caste or the so called 'untouchables' have occupied the other end of the hierarchy. All over India neither the supremacy of the Brahmins nor the degraded position of the 'untouchables' has been questioned.
5. **Restrictions on Occupational Choice:** In the caste-ridden society there is a gradation of occupation also. Some occupations are considered to be superior and sacred while certain others degrading and inferior. For a long time, occupations were very much associated with the caste system. Each caste had its own specific occupation. The caste members were expected to continue the same occupations. Occupations were also hereditary.

Weaving, shoe-making, oil grinding, sweeping, scavenging, curing, hides tanning, washing clothes, barbering, pottery etc., were considered to be somewhat 'degrading'. Learning, priesthood, teaching were the prestigious professions which mostly the Brahmins pursued. Individual talents, aptitudes, interests, enterprise, abilities and achievements were neglected. But agriculture, trade, and laboring in the field were thrown open to all the castes. At the same time, no caste would allow its members to take up to any profession which was either degrading or impure.

6. **Social and Religious disabilities of Certain Castes:** In the traditional caste society some lower caste people (particularly, the 'Untouchables') suffered from certain civil or social and religious disabilities. Generally, the '*impure*' castes are made to live on the outskirts of the city or the village. In the South

India, certain parts of the towns or the villages are not accessible to the 'untouchables'. It is recorded that during the *Peshwa* rule in Maharashtra the *Mahars* and *Mangs* were not allowed within the gates of Poona before 9 a.m. and after 3 p.m. The reason was during the time their bodies would cast too long shadows which, if they were to fall on the Brahmins, would defile them.

Socially, the so called untouchables are separated from other members. Even today, in many places they are not allowed to draw water from the public wells. During the early days, public places like hotels, hostels, public lecture halls, schools, temples, theatres were not open for the lower caste people. Entrance to temples and other places of religious importance was forbidden for them. Educational facilities, legal rights and political representation were denied to them for a long time. In South India, restrictions were placed on the mode of constructing houses of the lower caste people, and their types of dresses and patterns of ornamentation. The toddy-tappers of Malabar were not allowed to carry umbrellas, to wear shoes or golden ornaments and to milk cows. They were forbidden to cover the upper part of their body.

4.4.6. CASTE SYSTEM IN INDIA

The caste system in India can be understood from the Indo-religious perspective. According to this perspective varnas have originated from Brahma-the virat purusa – and castes are the fissioned units within the varna system developed as the result of *hypergamy* and *hypogamy* practices. These units or *Jatis*, received their ranks relative to one another in the varna order. The rituals to be performed by the four varnas are status-bound and prescribed in the Brahmanas, while the customs and the laws to be followed by each caste are prescribed in *Smritis*. The regional, linguistic, ethnic and sectarian variations have gradually come to affect the ordering of *Jati* relationships. The object of the origin of castes, according to them was the division of labour. As people came to accept the general ideology of the division of labour society into four groups, the society became more and more rigid, and membership, occupation etc., became hereditary. The rigidity in

the caste system is, thus the result of beliefs in Karma and Dharma, which means that the motive force for the caste dogmas was definitely religious. Referring to the future of castes, the Indologists maintain that since they are divine, they will continue to exist.

4.4.7. HIERARCHY OF CASTE IN INDIAN SOCIETY

Hindu society in traditional India was divide ' into five main strata: Four varnas or castes, and a fifth group, the outcaste, whose members were known as untouchables. Each caste is sub-divided into *Jatis* or sub-castes, which in total number may thousands. *Jatis* are occupational groups – there are carpenter *jatis*, goldsmith *jatis*, potter *jatis*, and so on. Castes are ranked in terms of ritual purity. The Brahmins or priests, members of the highest caste, personify purity, sanctity and holiness. They are the sources of learning, wisdom and truth. Only they can perform the most important religious ceremonies. At the other extreme, untouchables are defined as unclean and degrading tasks such as impure, a status which affects all their social relationship. They must perform unclean and degrading tasks such as the disposal of deal animals, scavenging and so on. They must be segregated from members of the caste system and live on the outskirts of villages or in their own communities in the middle of paddy fields. Their presence pollutes to the extent that even if the shadow of an untouchable falls across the food of a Brahmin it will render it unclean. In general, the hierarchy of prestige based on notions of ritual purity is mirrored by the hierarchy of power. The Brahmins were custodians of the law, and the legal system which they administered was based largely on their pronouncements. In equalities of wealth were usually linked to those of prestige and power. In a largely rural economy, the Brahmins tend to be the largest land owners and the control of land was monopolized by members of the two highest castes.

4.5. CLASS

4.5.1. MEANING OF SOCIAL CLASS

A class is a form of social stratification in which allocation to, membership of, and relationships between classes are governed by economic considerations rather than law (as in estates) or religion and ritual pollution (as in caste). Roman census-takers introduced the term class when differentiating the population on the basis of wealth for purposes of military service obligation. But its use in English for classes in society (as distinct from classes in schools or classes as part of a classification of plants etc.) is associated with the beginning of the industrial revolution in the 18th Century. Since then sociologists have generally used class in connection with the emergence, development and supersession of what is called, according to the theory adopted, capitalist or industrial society. There are two basic uses of class within sociology. But have in common a view of classes as hierarchically arranged economic groupings in an overall system, in that classes are not single entities but are defined in relation to each other.

4.5.2. DEFINITIONS OF SOCIAL CLASS

1. **P.Gisbert:** A social class is a 'category or group of persons having a definite status in society which permanently determines their relation to other groups'.
2. **Ogburn and Nimkoff:** "A social class is the aggregate of persons having essentially the same social status in a given society".
3. **MacIver and Page:** "A social class is any portion of the community marked off from the rest by social status'.
4. **Max Weber:** Social classes are aggregates of individuals 'who have the same opportunities of acquiring goods, the same exhibited standard of living'.
5. **Lapeire**: 'A social class is culturally defined group that is accorded a particular position of status within the population as a whole'.

Thus, it is clear that social class is a segment of society with all the members of all ages and both the sexes who share the same general status. As MacIver says,

whenever social intercourse is limited by the consideration of social status by distinctions between higher and lower, there exists a social class.

4.5.3. CHARACTERISTICS OF SOCIAL CLASS

1. **Class – A status Group:** A social class is essentially a status group. Class is related to status. Different statuses arise in a society as people do different things, engage in different activities and pursue different vocations.
2. **Achieved Status and Not Ascribed Status:** Status in the case of class system is achieved and not ascribed. Birth is not the criterion of status. Achievements of an individual mostly decide the status.
3. **The Class System is Universal**: Class is almost a universal phenomenon. The class system appears in all the modern complex societies of the world. Any way it is absent in the smallest and the most primitive societies.
4. **Mode of Feeling:** In a class system we may observe three modes of feelings: (i) There is a feeling of equality in relation to the members of one's own class (ii) There is a feeling of inferiority in relation to those who occupy the higher status in the socio-economic hierarchy. (iii). There is a feeling superiority in relation to those who occupy the lower status in the hierarchy.
5. **Element of Prestige:** Each social class has its own status in society. Status is associated with prestige. The relative position of the class in the social set up arises from the degree of prestige attached to the status. Thus, the status and prestige enjoyed by the ruling classes or rich classes in every society is superior to that of the class of commoners or the poor people.
6. **Element of Stability:** A social class is relatively a stable group. Status in the case of class may undergo radical changes in extraordinary circumstances i.e. in times of wars, revolutions, economic, political and social crisis and so on.
7. **Mode of Living:** A social class is distinguished from other classes by its customary modes of behavior or mode of behaving. This is often referred to as the 'life-styles' of a particular class. 'Life-styles' or 'Mode of living' include such matters as the mode of dress, the kind of house, the

neighbourhood one lives in, the means of recreation one resorts to and so on. 'Life-styles' reflect the specialty in preferences, tastes, and values of a class.

8. **Social Class – an Open Group:** Social classes are 'open groups'. An open class system is one in which vertical social mobility is possible. This means there are only very mild restrictions are imposed on the upward and downward movement of the individuals in the social hierarchy. However, a completely open class system and a completely closed class system are only hypothetical.
9. **Social Class – an Economic Group**: The basis of social classes is mostly economic, but they are not mere economic groups or divisions. Subjective criteria such as class-consciousness, class solidarity and class identification on the one hand, and the objective criteria such as wealth, property, income, education, occupation etc., on the other hand, are equally important in the class system.
10. **Classification of Social classes:** Sociologists have given three-fold classification of classes which consists of (i) Upper class (ii) Middle class and (iii) Lower class. Some others have given six fold classifications of classes. (i) The Upper-Upper Class, (ii) The Lower-Upper class, (iii) The Upper-Middle Class, (iv) The Lower-Middle Class, (v) The Upper-Lower Class and (vi) The Lower-Lower Class.
11. **Class Consciousness:** Class system is associated with class consciousness. Class consciousness is "the sentiment that characterizes the relations of men towards the members of their own and other classes". Class consciousness is the means by which the integration of persons possessing a similarity of social position and of life-chances is transformed into a common group activity.

4.6. MEANING AND DEFINITIONS OF RACE

Race is one of those terms which are used with a variety of meanings. The term 'race' is sometimes used as synonymous with nationality; sometimes it has been confused with language, as well as with religion. The word 'race' has been

sometimes used to denote the classification of human beings on the basis of the skin's colour such as black race or white race. But race cannot be equated with colour of the skin. Sometimes we use the word race in a very wide sense and speak of human race thus including all the human beings.

Some sociologists define 'race' as distinctly a biological and anthropological concept. According to *A.W. Green,* "A race is a large, biological human grouping, with a number of distinctive inherited characteristics which vary within a certain range'. By race anthropologists understand a group of individuals who possess common hereditary traits which separate them from other groups.

Some writers are of the opinion that the biological interpretation of the term race is not adequate. It is incorrect to attribute race to heredity because races have been largely inter-mixed. So the term should be used in its genetic sense. According to Penniman, race is a genetic class in which there are many indefinite and mutually related genetic characteristics, by mean of which it can be distinguished from other classes and on the basis of which the conditions of continuous separation among its offspring and future generation can be distinguished. Julian Huxley also does not subscribe to the biological meaning of race. He wanted the term 'race' to be substituted by the word 'ethnic group'. Lapiere, Dawson and Gettys also have used the word ethnic group in the place of 'race'.

Horton and Hunt are of the opinion that it is wrong to define race only as a biologically distinct group. According to them, it is a socially significant concept also. Accordingly they define race 'as a group of people somewhat different from other groups in a combination of inherited physical characteristics but race is also substantially determined by popular social definition".

It is also worth mentioning that anthropologists, psychologists, and sociologists have done considerable work to understand the race prejudices. Social organizations such as the UNESCO are studying the conditions of international tension and making concerted efforts to eradicate social prejudice. The UNESCO

arranged a conference of some prominent sociologists, anthropologists and psychologist. The conference made the following observations on the problem of race:

1. Fundamentally the entire human species has one origin and all men and women are *homosapiens*.
2. The differences between the physical characteristic of men are both due to heredity and environment.
3. The concept of racial purity is a myth.
4. Human races can be classified but these classifications have no relation with mental or intellectual superiority or inferiority.
5. The capacity for development of mind and culture is found equally in every race. Intelligent people are found in all races.
6. That intermixing of races is deleterious is an incorrect belief.
7. Race has no important effect on the social and cultural differences between various human groups. There is no co-relation between racial and social changes.
8. It is possible that in one nation the degree of racial difference may be greater while in another nation it may be of lesser degree.

4.7. CHECK YOUR PROGRESS

1. Define social stratification.

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2. Define Caste.

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3. Define Class.

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4. Define Race.

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4.8. LET US SUM UP

In this unit, we have seen the meaning of social stratification. We explained the different forms of social stratification. We have understood how members of society are stratified in terms of caste, class and race. We have studied the characteristics of caste system and social class.

4.9. KEY WORDS

Social stratification

Hierarchy

Strata

Differentiation

Varnas

Jatis

Class consciousness

Achieved status

Ascribed status

Estate

Slavery

Endogamous

4.10. ANSWERS TO CHECK YOUR PROGRESS

1. **Gisbert**: "Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordination".

2. A.W. Green: "Caste is a system of stratification in which mobility up and down the status ladder, at least ideally may not occur".

3. P.Gisbert: A social class is a 'category or group of persons having a definite status in society which permanently determines their relation to other groups'

4. *A.W. Green,* "A race is a large, biological human grouping, with a number of distinctive inherited characteristics which vary within a certain range'.

4.11. MODEL QUESTIONS

1. Describe the four different forms of social stratification.

2. Bring out the characteristics of caste system.

3. Analyze caste system and its hierarchy in Indian society.

4. Write a note on 'Race'

Unit – V: Social Control: Concept, Definition, Agents of Social Control, Social Change: Concept, Process, Factors acting as agents of social change.

Structure

5.1 Introduction

5.2 Objectives

5.3 Social Control

- 5.3.1. Definition of social control
- 5.3.2. Functions of social control
- 5.3.3. Types of social control
- 5.3.4. Agents of social control

5.4. Social Change

- 5.4.1. Meaning of social change
- 5.4.2. Definitions of social change
- 5.4.3. Social change – a complex phenomenon
- 5.4.4. Nature and characteristics of social change
- 5.4.5. Causes of social change
- 5.4.6. Factors acting as agents of social change

5.5 Check Your Progress

5.6 Let Us Sum Up

5.7 Key Words

5.8 Answers to Check Your Progress

5.9 Model Questions

5.1. INTRODUCTION

Man has given to society the power of exercising its control over his behavior. The control which the society exercises over the behavior of its members through

various mechanisms can be referred to as 'social control'. The survival and smooth functioning of the society is possible only when there exists in it social harmony, social solidarity and social order. Social harmony or solidarity is not an automatic development.

Every society devises its own standard of behavior and exercises upon individuals and groups to maintain order and conformity with the accepted standards of behavior. It is the controlling and constraining force that brings social harmony and maintains solidarity in the society.

5.2. OBJECTIVES

After studying this unit you will be able to

- define social control
- identify and explain the important agents of social control
- describe social change with its complex nature
- analyze cause of social change
- discuss the factors of social change with its impact

5.3. SOCIAL CONTROL

5.3.1. DEFINITIONS OF SOCIAL CONTROL

E.A. Ross was the first American sociologist to deal with this concept of social control in his famous book "Social Control" published in 1901. In fact, it was he who first used the concept of 'social control' in sociological discussion.

1. **E.A. Ross:** Social Control refers to the 'system of devices whereby society brings its members into conformity with the accepted standards of behavior'.
2. **Manheim**: "Social Control is the sum of those members by which a society tries to influence human behavior to maintain a given order".
3. **Ogburn and Nimkoff** have said that social control refers to "the patterns of pressure which a society exerts to maintain order and established rules".

4. **G.A. Lundberg and others** have said that social control designates "those social behavior which influence individuals or groups toward conformity to established or desired norms".

5.3.2. FUNCTIONS OF SOCIAL CONTROL

1. **Conformity**: The primary purpose of social control is to bring about social conformity with the accepted standard of behavior. Individuals must act within the standard set by the society and should not cross the limits to tolerance, the violation of which often attracts criticism and punishment.
2. **Social Solidarity:** The society maintains the device when requires every member of the society, groups, organizations and institutions to be integrated and maintain harmony. All intra-group hostilities should be sorted out and a balanced society should be evolved.
3. **Social Continuity:** Society exerts such a mechanism that every group or organization or institutions, transmit itself through generations and thereby maintain its survival.

5.3.3. TYPES OF SOCIAL CONTROL

Different societies exercise social control according to their need and social situation. A primitive tribe may use magic or religious practices to control its members. A peasant society generally uses customs, traditions, folkways and mores to regulate social behavior. The modern urban industrial society uses mass media, socialization and law as effective means of social control. Social control is classified into formal and informal type on the basis of the means they employ.

1. **Formal control:** These are exercised through statutory provision maintained by the state or the organization upon its members. This is the more developed form of social control of a modern nation state by means of law e.g. Constitution, Police, Military force, Bureaucracy etc. Even in some tribal societies there is a tribal council which clearly maintains a set

of regulation and enforces punishment upon the violation of such rules and regulations. Modern organizations like banking, factories, service sector etc have devised a set rules and regulations through which they control the behavior of their members. Formal controls are deliberately and consciously enacted.

2. **Informal control:** There are various means to exercise informal control which varies from society to society and with time. These are the abiding and controlling forces whose violation is resented and often dealt with minor offences. These are in form of gossip, slander, criticism, resentment sense of justice, public opinion, sympathy, folkways, mores, customs, morality, religion etc. These are tradition and custom bound and unconsciously created. These are looked upon by the members of society as morally justifiable; hence the public accept these forms of control as enforceable. This kind of social control is more effective in simple societies and where primary group relationship and intimate social interaction exists.

5.3.4. AGENTS OF SOCIAL CONTROL

Society, social group and organization exercises control over its members by means of its agencies like law, folkways, and mores, customs, tradition, religion, morality, sanction, education, public opinion, propaganda, correction etc., The number and variety of devices and agencies employed depend on the degree of complexity of life in a society. Some important agencies of social control are outlined below.

1. **Control of Law:** According to Roscoe Pound "Law is an authoritative canon of value laid down by the force of politically organized society". Law is the most important and effective means of social control in a modern society. Laws are consciously enacted. The sources from which law is made are customs, tradition, religion, universal human rights postulates, constitution of the state etc., When the customs and traditions of a society is viewed by the law makers as effective and justifiable, they make it a law. Law is enforced

through legislation and implemented by the administrative machinery, bureaucracy, the police force, and judiciary. The violation of law is severely dealt with punishment in terms of penalties, jail term of physical torture or even a capital punishment.

2. **Folkways and Mores**: (Informal control)
 a. **Folkways** are the general usage and behavior of individual about how he should act in daily life. It includes putting on clean cloths, brushing teeth, combing hair, eating with folk and knife or hand, respecting elders, decorate one's body with ornaments etc., The violators of such things are not punished but they are not gone unnoticed. They are ridiculed, criticized, and subject to gossip and slander. Individuals obey the folkways not because of the fear of being ridiculed but are socialized since their childhood to obey them. They are deep rooted in their minds. They are, therefore. binding upon all the members of society and habitually observed.
 b. ***'Mores'*** or 'Morals' represent another category of norms. When 'folkways' act as regulators of behavior then they become '*mores'*. Mores are considered to be essential for the group welfare. The '*positive'* mores prescribe behavior patterns while the *negative* mores or taboos prescribe or prohibit behavior patterns. Mores for example, instruct people to love their country, look after their wives and children, to tell the truth, to show respect to the god, not to steal etc., Mores represent the living character of the group. Each group has its own *mores*. There are *mores* for each sex, for all ages, for all classes, for all families and so on. They become in course of time basics of law. Laws are often called as 'codified *mores'*. Violation of *mores* will be dealt with punishment.
3. **Customs**: 'Customs' represent a kind of informal social control. "The socially accredited ways of acting are the customs of society" – MacIver and Page. Many of our daily activities are regulated by customs. Our ways of dressing, speaking, eating, working, worshipping, training the young,

celebrating festivals etc., are all controlled by customs. They are self-accepted rules of social life. Individuals can hardly escape their hold. Customs are conformed mostly unconsciously. Man learns from his very childhood and goes on obeying them. Customs are very rarely opposed. Even the harmful customs are also obeyed by most of the people because they do not consider them harmful. While those who consider them harmful lack the courage to oppose them, only some exceptional individuals have the courage of going against them or carrying on protest against them.

4. **Religion:** Religion is one of the most influential forces that pervades social life in primitive as well as modern industrial society. However, hold of religion is mostly felt in simple and agricultural societies. Religion has its own code of conduct which people obey as a matter of respect and fear of the supernatural. Religion enforces the kind of faith and belief system which man learns in the family and environment around him as well as through spiritual teats. The doctrines are never put to interpretation according to different social conditions and life experiences but followed without any second thought. Religious organizations like the Church, Temple, Mosque, Monasteries etc., actively control human conduct within their area of influence. Violation of religious codes are severely punished in some societies while they are ignored in societies having modern outlook.
5. **Morality:** The source of morality is derived from religion, basic human values, rationality, and the sense of judgment. The individuals who conform to society's norms are supposed to have high morality. Morality distinguishes between what is right or wrong and always prevents the individual from doing wrong and encourages to do what is considered beneficial for the society. Honesty, charity, truthfulness, social service, kindness, benevolence, sacrifice etc., are morally viewed as beneficial for the society. Religion enforces morality but these are not essentially same. Sometimes they are in sharp contrast to each other over some issues. By and large, both are mutually complimentary and supplementary.

6. **Sanctions**: Sanctions bring about social conformity by prescribing certain kind of punishment for the violation of a social conduct and reward for good behavior. Negative sanctions are dealt with resentment, ridicule, coercion, or even capital punishment depending upon the nature of deviance. Positive sanctions range from smile, clapping, appreciation to the award of wealth, property or higher social status.
7. **Education**: Education is a socializing agency which inculcates good behavior morality, rationality and even religious doctrines in the minds of the people. Education acts as socializing force at two levels. *Informal education* is learnt in the family, peer group and neighborhood where the social values are learnt. *Formal education* is obtained at the school, college, and universities, church and other religious institutions etc.,
8. **Public Opinion**: Public opinion refers to the ideas which people impress over a given issue. It is an essential element in a democratic society. Public opinion often influences the government as well as the whole society. It expresses the interests, attitude and opinion of the people. It makes sure the type of behavior which is acceptable to the people. There are several agencies for the formation and expression of public opinion. Press, radio, films and legislature are such agencies. Media is the pillar of a democratic society. It provides information and influence the taste, attitude ideas and government's policies and decisions. Legislature of the state is an important form for the expression and redressal of public opinion and government's policies and programmes.
9. **Propaganda**: "Propaganda is an organized or systematic attempt made by a person or a group to influence public opinion and attitudes in any sphere". The systematic attempt made by the people, an organization or the state to influence public opinion and behavior is called propaganda. Mass Media is the agency through which propagandas are spread. Debate, discussion, advertisement, pamphlet, handbills are the means through which propaganda is made. It affects the people's faith, ideas, attitude and behavior thereby influencing public opinion. State and various organizations make use of this

to spread the message to the people. For example, the health department use it to inform people about sanitation, different vaccination programmes like polio, hepatitis B etc. In a democratic country, propaganda is used to influence the public and enforce code of conduct. But totalitarian states use it to manipulate public opinion and suppress public grievances.

10. **Coercion**: Coercion is the use of physical force upon the defaulter. The power of using coercion as a means of social control is vested only with the state and its organization. No other organization or association is empowered with the use of physical force. Coercion also includes the threat to use physical force. It is targeted against the anti-social elements to prevent further anti-social activities. Although coercion cannot wipe out anti-social activities, it is necessary to protect the law by bringing fear into the mind of the people. In fact, it serves the collective sentiments.

5.4. SOCIAL CHANGE

5.4.1 MEANING OF SOCIAL CHANGE

Any alteration, difference or modification that takes place in a situation or in an object through time can be called change. The term 'social change' is used to indicate the changes that take place in human interactions and interrelations. Society is a 'web of social relationships; and hence 'social change' obviously means a change in the system of social relationships. Social relationships are understood in terms of social processes and social interactions and social organization. Thus the term 'social change' is used to desirable variations in social interaction, social processes and social organization. It includes alterations in the structure and functions of the society.

There is no single source of change, but almost all aspects of social life may at one time or another, singly or in combination, produce irrevocable change. Ecological change, either through population or through climatic changes, has contributed powerfully to social change. Ecological change, technological

change, cultural change and political change remain very important causes of social change.

The only method for understanding social change is to study the complex interaction between ecological, political, economic and cultural histories or societies. The broad definition of social change refers mainly to human behavior and cultural change and also refers to culturally meaningfully symbols produced by human beings.

5.4.2. DEFINITIONS OF SOCIAL CHANGE

1. **M.E. Jones**: "Social Change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interaction or social organization'.
2. **Kingsley Davis:** "By Social Change is meant only such alterations as occur in social organization, that is, structure and functions of society".
3. **Majumdar.H.T**: "Social Change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of a people – or in the operation of society".
4. **MacIver and Page:** "Social Change refers to 'a process' responsive to many types of changes; to changes in the manmade conditions of life; to changes in the attitudes and beliefs of men, and to the changes that go beyond the human control to the biological and the physical nature of things".
5. **Lundberg and others:** "Social Change refers to any modifications which occur in the life patterns of a people".
6. **Anderson and Parker:** "Social Change involves alteration in the structure or functioning of social forms or processes themselves".
7. **Ginsberg**: "By Social Change, I understand a change in social structure e.g. the size of a society, the composition or balance of its parts or the type of its organization".

5.4.3. SOCIAL CHANGE - A COMPLEX PHENOMENON

"The fact of social change has fascinated the keenest minds and still poses some of the great unsolved problems in social sciences". The phenomenon of social change is not simple but complex. It is difficult to understand this phenomenon in its entirety. The unsolved problems are always pestering and pressurizing us to find an appropriate answer. Some such problems are as follows: What is the direction of social change? What is the form of social change? What is the source of social change? What are its causes? What are its consequences? What are its conditions and limitations? What is the rate of change? Whether the changes are due to human engineering or the uncontrollable cosmic design? Is it necessary to control social change? Can man, regulate it to suit his conveniences? Can he regulate and decide the direction of social change to satisfy his desires? These are some of the tantalizing questions – tantalizing not only because of their complexity but also because of their human significance.

5.4.4 THE NATURE AND CHARACTERISTICS OF SOCIAL CHANGE

The main characteristics of the nature of social change are as follows:

1. **Social Change is a Universal Phenomenon:** Social change occurs in all societies. No society remains completely static. This is true of all societies, primitive as well as civilized. Society exists in a universe of dynamic influences. The population changes, technologies expand, material equipment changes, ideologies and values take on new components and institutional structures and functions undergo reshaping. The speed and extent of change may differ from society to society. Some change rapidly, other change slowly.
2. **Social Change is Community Change:** Social change does not refer to the change in the life of an individual or the life patterns of several individuals. It is a change in the life of the entire community. In other words, only that

change can be called social change whose influence can be felt in a community form. Social change is social and not individual.

3. **Social Change is Continuous**: Society is undergoing endless changes. These changes cannot be stopped. Society cannot be preserved in a museum to save it from the ravages of time. From the dawn of history, down to this day society has been in continuous flux.
4. **Social Change is Temporal:** Change happens through time. Social change is temporal in the sense it denotes the time-sequence. In fact, society exists only as a time-sequence. As MacIver says, "it is a becoming, not a being; a process, not a product". Innovation of new things, modification and renovation of the existing behavior and the discarding of the old behavior patterns take time. But the mere passage of time does not cause change as in the biological process of ageing.
5. **Social Change is Environmental:** It must take place within a geographic or physical and cultural context. Both these contexts have impact on human behavior and in turn man changes them. Social changes never take place in vacuum.
6. **Social Change is Human Change**: The sociological significance of the change consists in the fact that it involves the human aspect. The composition of society is not constant, but changing. The fact that people effect change and are themselves affected by it makes change extremely important.
7. **Social Change results in the Interaction of a Number of Factors:** A single factor may trigger a particular change, but it is always associated with other factors. The physical, biological, technological, cultural and other factors may, together bring about social change. This is due to the mutual interdependence of social phenomenon.
8. **Social Change may create Chain Reaction:** Change in one aspect of life may lead to a series of changes in its other aspects. For example, change in rights, privileges, and status of women has resulted in a series of changes in home, family relationships, and structure, the economic and to some extent, the political pattern of both rural and urban society.

9. **Social Change involves Tempo (rate) and Direction of Change:** In most discussions of social change some direction is assumed. This direction is most necessarily inevitable. Sometimes, the direction is determined ideally. Change towards such a destination is more appropriately regarded as progress. In actually, social change may tend towards any direction. The tempo or the rate of change is also not governed by any universal laws. The rate of change varies considerably from time to time and society to society depending upon its nature and character – open and closed, rural and urban and others.
10. **Social Change may be Planned or Unplanned:** The direction and tempo of social change are often conditioned by human engineering. Plans, programmes and projects may be launched by man in order to determine and control the rate and direction of social change. Unplanned change refers to change resulting from natural calamities such as famines and floods, earthquakes, volcanic eruptions etc.,
11. **Short versus Long-run Changes:** Some social change may bring about immediate results while some others may take years and decades to produce results. This distinction is significant, because a change which appears to be very vital today may be nothing more than a temporary oscillation having nothing to do with the essential trends of life, some year later. This is what historians mean when they say that time alone can place the events of the day in their true perspective.
12. **Social Change is an Objective Term:** The term social change describes one of the categorical processes. It has no value-judgments attached to it. To the sociological social change as a phenomenon is neither moral nor immoral, it is amoral. It means the study of social change involves no-value-judgment. It is ethically neutral. One can study change even within the value system without being for against social the change.

5.4.5. CAUSES OF SOCIAL CHANGE

Social change is a complex phenomenon in which the cause and effect relationship is not always clear. No single cause produces a single effect in the

social world. There is always the plurality of causation. Several factors or causes operate together to produce the same results.

INTERNAL CAUSES OF SOCIAL CHANGE:

1. **Strain and Conflict**: Conflict of interests is always present to some extent in all the social systems. It is more evident in the political field. The concept of power virtually implies the idea of conflicting purposes. In the stable social systems conflicts of interest are settled largely within the institutionalized rules. No society is free from conflicts. Any attempt to resolve the conflict would lead to some of kind of change or the other. A latent conflict is always present at all times between those whom the existing system is benefitting more and those whom it is benefitting less. This conflict will become manifest if the disadvantages are made to feel that the existing order is not the only realistically possible order.
2. **Social Problems:** Problems such as caste prejudices, prostitution, juvenile delinquency, over 'population', unemployment, poverty, beggary, the need for slum clearance, etc., involve a good deal of social conflict, in the course of which social change occurs. These are social problems. They arise mainly due to some internal deficiencies. Therefore, if they are to be solved or reduced, the existing social order will have to be changed to some extent. Thus, an attempt to tackle social problem may contribute to social change. For example, in order to reduce the size of the growing population in India, people may have to be convinced of the importance of following birth control measures, family planning etc., This may affect the value system, marriage and family system and moral system of India.
3. **Revolutions and Upheavals**: The most intense conflict in a society is found during a revolution. Various internal factors may contribute to it. For example, the American Revolution, the French Revolution and the Russian Revolution took place due to several factors such as – exploitation, suppression of liberty, hunger, tyranny, bad roads, commercial restrictions, corruption, military or diplomatic defeat, famine, high prices, low wages,

unemployment and so on. These revolutions brought about far-reaching changes.

4. **Cultural Change:** Cultural innovation also contributes to social change. An innovation is a new combination of old elements which may come from the innovator's own society or from some other. The diffusion of culture within society and from one society to another has been a great source of social and cultural change in every society.

THE IMPACT OF THE SOCIAL AND NONSOCIAL ENVIRONMENT ON SOCIAL CHANGE

The environment, whether social or nonsocial, has its own influence on social structure. As far as social change is concerned, the impact of the social environment is more important than the impact of the nonsocial environment.

1. **The impact of the non-social environment** on the social structure is relatively slight under the normal conditions. Changes in the nonsocial environment (which are due to human engineering) such as – soil erosion, deforestation, exhaustion of mineral resources, etc., may bring about some social changes. Changes in the nonsocial environment due to nature itself such as – floods and famines, earthquakes and volcanic eruptions, cyclones and hurricanes etc., may sometimes cause adoptive social change.
2. **The influence of the social environment** is more significant in bringing about social changes. Shifts of political alliances, military invasions, peaceful immigration, trade shifts etc., can present difficult problems of adjustment to the social system. Any one of these changes is likely to affect some parts of the social structure first and then have effects in other parts later.

5.4.6. FACTORS ACTING AS AGENTS OF SOCIAL CHANGE

Society is in continuous flux. Various forces and factors internal as well as external are at work to make society changeable. The Geographical (physical), Biological, Cultural and Technological factors have been generally regarded as the potential factors of social change. As Lapiere has pointed out these factors

must be understood as 'intervening variables' that condition social change rather than as 'determining' or 'casual' factors. As we examine the factors, it is important to keep their inter-relatedness in mind. They not only act in combination to produce change but they are also constantly acting and reacting upon one another.

1. Geographic (Physical) Factors of Social Change

Geographic factors comprise all the inorganic (non-living) phenomena which exert an influence on human life. The geographic factors consist of the surface of the earth, climate, rainfall, rivers, mountains, natural vegetation, forests, animal life, minerals etc., Theoretically such a definition would include even the physical state of other planets in our solar system, since the world in which we live is linked to other worlds in a system of cosmic equilibrium.

Practically, however, the Geographic factors may be limited to the climate of the earth and to those factors in the outer crust of the earth's surface which condition man's livelihood. The climatic influences include temperature (daily and seasonal range and variation). Sunshine, rainfall (annual total and seasonal distribution), relative humidity, prevailing winds and the possibility of tornadoes and cyclones, and the electromagnetic of the atmosphere (lightening hazards), natural radiation, etc.,) The topographical factors include the chemical composition of the soil (for agriculture), the existence of such mineral resources as coal, iron ore, petroleum; gas, uranium, the possibility of developing water power on streams and rivers, and the general contour of the country as it affects transportation possibilities.

Examples: The great volcanic eruption of Yokohama in 1923 was responsible for the new kind of architecture in Japan. It is said that the ancient civilizations of Egypt, Mesopotamia and Indus Valley withered away due to bad climate.

Not all these factors are significant at all stages of cultural development, but taken together, they make up the human habitat. A given group of people living in an area become economically adapted to the local geographic conditions. In times, the slow changes in climate and topography directly or indirectly force

adaptations in culture and social structure. Geographic factors do not of themselves determine the nature of the cultural content. At the same time, Geography sets the limiting conditions within which the cultural adaptation must be made.

2. Biological factors of Social Change:

The biological factors in social change are:

a. The plants and animals in the area and
b. Human beings themselves

Plants as Biological Being: The non-human biological environment affects human social and cultural life in much the same way as does the geographic environment. Man utilizes the available plant and animal life in ways determined by his culture, and he wards off enemies (bacteria, poisonous plants, insect pests, dangerous animals) with the best means he has been able to invent. Furthermore, the biological environment is constantly changing as one animal species gains ground at the expense of some other, while the struggle for existence goes on. Changes in geographic conditions affect this struggle. A colder climate, a change in soil composition (as after a lava flow), the drying up of lakes or streams – all spell the doom of some organisms and encourage new opportunity for others. In turn, these changes affect the status of man and alter the nature of his struggle for existence. But as he learns to domesticate other organic species (after first domesticating himself), he produces a measure of controlled stability in some parts of the biological environment which most affect him. There are, however, always enough uncontrolled elements left in the biological environment of modern man (disease-producing micro-organisms, for instance) to present constant new problems of adjustment.

Human beings themselves: Because culture is such an inescapable aspect in human life, we become arbitrary and abstract when we attempt to view human beings in strictly biological terms. Nevertheless, it is not difficult to see that changes in either the (1) genetic character of the human population or (2) the

numbers, density and composition of the population can be important factors in social change. **Examples:** The biological factors like the size and composition of population, produce social change. The phenomenal growth of population in the 19th century has led to vast social changes and brought problems. Food problem, housing problem, unemployment, poor health, poverty, low standard of living and the problems are its direct outcome. The proportion of younger people is decreasing in few countries like U.K., U.S.A., Sweden etc., The death rate has fallen and hence the number of the old is increasing. It has its social implications. Some social arrangements such as taboos on inter-marriage, customs respecting the age at marriage, persecution of the minorities, war etc., tend to lower the biological quality of the population. Hence, the increase and decrease in population, a change in the ratio of men and women, changes in rates of birth and death are likely to affect our social system.

3. Cultural factors of social change

Before we examine the influence of cultural factors on social change, we shall first explain the concept of cultural lag. The imbalance of adjustment between material and nonmaterial culture is defined as a social problem. By material aspect of culture he means things like tools, utensils, machines, dwellings, the manufacture of goods and transportation. In the non-material aspects he includes family, religion, government and education. When changes occur in the material aspects, those in turn stimulate changes in the nonmaterial aspects. The non-material culture according to Ogburn, is often slow to respond to the rapid inventions of material culture. When non-material culture does not adjust itself readily to the material changes, it fails behind the material culture and the result is a lag between the two. This lag between non-material and material culture has been called 'cultural lag'.

Ogburn cited several examples of cultural lag. First is the relation between the automobiles and the highways; as the automobiles increased their speeds, the highways were not improved rapidly enough. Second is the connection between home production and the role of women; as industry assumed most of the home

making tasks, the role of women did not change; consequently they felt their status lowered and their work meani..gless.

Ogburn concluded that "the many and frequent technological innovations of our modern age by occurring prior to the changes the precipitate, are the causes of many cultural lags in society".

Cultural factors constitute yet another source of social change. Cultural factors consist of our values, and beliefs, ideas and ideologies, morals and manners, customs and traditions and various institutions. Not only social values direct social changes but they themselves are subject to change. Ideas, ideals, ideologies and philosophies are inherently changeable. They change with time, and in turn, initiate change in the social order. In some periods ideas of liberty, equality and democracy may be found, in some others, ideas of strict discipline and centralized order may be observed, and still in some other periods religious orthodoxy or religious non-conformity may prevail. There is an intimate connection between our beliefs and institutions, our valuations and social relationships. Certainly cultural change involves social change (in so far as it affects human relations) as the social and cultural changes are closely related. *"What people think, in short, determines in every measure... what they do and what they want"* – Robert Bierstedt.

Culture is not something static. No culture ever remains constant. It may undergo change due to immigration, foreign invasion, international trade and contacts, exchange of cultural delegations, conquest of one nation by another, foreign rule, etc., Further changeability is inherent in culture. Culture not merely responds to the outside influences, but it itself is a force directing social change. It creates itself or develops by itself. It is men who plan, strive and act. Culture gives cues and directions to social behavior. Men are beset with stresses and strains for which the past offers no guidelines. New ideologies cause significant changes in the models of group life. It is said that 'ideologies rule the world'. **Examples**: The social philosophy of Marxism, for example has swept one-third of the world. Hinduism, Buddhism and Christianity, too wielded great influence on the social

institutions. 'No culture ever remains constant and no culture ever develops in isolation'.

4. Technological Factors of Social Change

The technological factors represent the conditions created by man which have a profound influence on his life. In the attempt to satisfy his wants, fulfill his needs and to make his life more comfortable, man builds civilization. Technology is a product of civilization. When the scientific knowledge is applied to the problems of life, it becomes technology. Technology is a systematic knowledge which is put into practice, that is, to use tools and run machines to serve human purposes. Science and technology go together. Technology is fast growing. The modern Age is often called the Technological age. In utilizing the products of technology man provokes social change. The social effects of technology are far-reaching. According to Karl Marx, even the formation of social relations and mental conceptions and attitudes are dependent upon technology. Karl Marx, Veblen and a few others have regarded technology as the sole explanation of social change. **Examples**: Any single invention may have innumerable social effects. Radio/TV/Mobile/internet etc., has influenced our entertainment, education, politics, sports, literature, attitude, knowledge and so on.

5.5. CHECK YOUR PROGRESS

1. Who was the first American sociologist who used the concept of 'social control' in sociological discussion?

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2. What are the three main functions of social control?

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3. Social control is classified into _____ and _____ on the basis of the means they employ.

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4. Write any two examples for formal way of controlling the social behavior of people.

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5. Write any two examples for informal way of controlling the social behavior of people.

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6. Define social change.

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5.6. LET US SUM UP

In this unit, we attempted to explain social control with its types and functions. We have also discussed the various agents of social control that work both in formal and informal ways to control the behavior of people in a society. Then, we described the meaning, nature and characteristic of social change. We analyzed the cause and factors involved in social change.

5.7. KEY WORDS

Social control

Formal control

Informal control

Conformity

Social solidarity

Social continuity

Social change

Cultural lag

5.8. ANSWERS TO CHECK YOUR PROGRESS

1. E.A.Ross

2. Conformity, Social solidarity, Social continuity.

3. Formal and Informal social control

4. Constitution, Police

5. Folkways and mores

6. **MacIver and Page:** "Social Change refers to 'a process' responsive to many types of changes; to changes in the manmade conditions of life; to changes in the attitudes and beliefs of men, and to the changes that go beyond the human control to the biological and the physical nature of things".

5.9. MODEL QUESTIONS

1. Elaborately explain the various agents of social control.

2. Describe the nature and characteristics of social change.

3. Write a note on cultural lag.

4. Analyze the causes of social change.